

Catechism made Practical.

*J. I. Parn. 1800*  
~~THE~~  
CHRISTIAN  
INSTRUCTED,

I. In the Principles of Christian Religion;  
positively, in the shorter

CATECHISM.

II. In what he is to refuse, and what to  
-hold fast, in the greatest Points of  
Controversie: And how to confute  
Errors, and defend the Truth.

III. In the Practice of several Duties;

*His viz. Book*

(1.) The Practical Improvement of the  
Holy Trinity. (2.) Baptism. (3.) Prayer.  
And (4.) Preparation for the Lord's  
Supper.

Joh. 12. 35. ——— Walk while ye have the Light,  
lest Darkness come upon you. ———

L O N D O N,

Printed for Jonathan Robinsſon, at the Golden  
Lion in St. Paul's Church Yard, 1638.

*[Faint, illegible markings]*

1951

MAINTENANCE OF THE GOVERNMENT

THE UNIVERSITY OF CHICAGO

[illegible]

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a copy of the original letter, and is signed by the President.

The first of these is the fact that the  
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The AUTHOR'S  
**PREFACE**  
TO

Ministers, Governors of  
Families, and People  
under their Charge.

ESPECIALLY,

To his much honoured Friends,  
and next Relations.

**T**Here are three things most worthy our Ministerial Work and Endeavours, and most desirable to be found in the Flocks committed to our Charge and Oversight: 1. The saving Knowledge of the Truth. 2. A Judgment to discern between Truths and Errors; especially, such as concern Faith and Holiness, the Principles of the Oracles of God, and the things which accompany Salvation. 3. A gracious, lively Spirit, sincerely devoted to God in Christ, and strongly inclined to holy Exercises, and practice of Religious Duties. Or, if you will, take all in three short

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*Sentences: 1. Conviction of Judgment of Saving Truth, and damning Errors. 2. Sound Conversion to God. 3. A Conversation according to the Will of God, revealed in the Gospel.*

The Church is called God's Husbandry, and God's Building, 1 Cor. 3. 9. and Ministers are highly dignified, when called Workers together with God, 2 Cor. 6. 1. and Labourers together with God, 1 Cor. 3. 9. The Field is God's, the Seed is his, the Husbandry is his, and the Increase is given by him. We are Labourers together with him, enabled by him, and working by his power and influence, under him, and for him. All our Sufficiency is of God, 2 Cor. 3. 5. without him, we are nothing, and can do nothing. Who then is Paul? and who is Apollos? but Ministers by whom ye believed, as the Lord gave to every man. I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, nor he that watereth, but God that giveth the increase, 1 Cor. 3. 5, 6, 7. As we are Husband-men, we must sow and plant; but that is not all, we must also mow and fence our Fields and Plantations. As we are Builders, we must lay the Foundation, carry on the Building, by Edification in Faith, 1 Tim. 1. 4. and secure the Building, that it fall not, like an House built upon the Sand. This Husbandry is elsewhere called a Garden, and this Building called an House. How graciously doth the Most High condescend to delight himself in, and to be entertained by his Church; as by a Royal Spouse, with his own Graces and Gifts, the Fruits of his Holy Spirit, when they are in Act, put forth, and exercised, as in a Garden of Spices, and Orchard of Pomegranates, or at a Table prepared for him! Cant. 4. 14, 15, 16. chap. 5. 1. and 1. 12. What a blessed Life may we lead by walking with God, appearing before him, calling upon him, praising him, and hearing him speak! There is ordinary (not mean, but rich and plentiful) and extraordinary Entertainment for hungry, feeding Believers, in the Ordinances of the Gospel. In the Gospel there is a Feast prepared, and that a Wedding Feast, a Wedding-Feast of a King's Son, his only Son, the Prince of

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of Life; but they who sit at it, must have a Wedding-Garment, the Ornament of Grace, Faith, Repentance and Love, a Suitableness of heart, and Preparation, Matth 22.

2. Towards this most desirable End, there are three things to be found in this little Book; 1. Here are the Foundations of Faith and Godliness laid; a View of the Principles of Christian Religion, according to the Word of God, out of which they are gathered, and by which they are proved, and agreeing with the approved Doctrine of the Reformed Churches. 2. Here are the most important Doctrines, briefly touched in these Principles, cleared, proved, defended, and rescued out of the hands of them who have handled the Word of God deceitfully, and have led many into the Errors of the Wicked; that the pious Christian may know what he ought to consider for, and to continue in, and how to maintain his Ground. 3. Here are Directions for Practice of several great Duties of all baptized Christians; 1. How to improve the Doctrine of the most holy Trinity, the Mystery of the Father, Son, and Holy Ghost, and his Baptism, or Entrance into Covenant with God. 2. Direction for Prayer, with a Prayer taken out of the Catechism, for the most part. 3. Direction for the Communion in the Lord's Supper.

3. Of these three Parts, be pleased to take the following Account.

1. Some time since, a little Book was printed, called Principles made practical, directing the poorer, and weaker sort of Christians, who had learnt the shorter Catechism, and could not buy, nor spare time to read other profitable Books, to make use of their Catechism, to furnish them with matter for Prayer, and Preparation for the Lord's Table. As mean and defective as it was, it was attended with a Blessing to many that embraced it, as an help to them; and therein I rejoice. That Impression being fast off, and worn out in the hands of many, long ago, another Edition of it hath been much desired, and called for from many places. I have reviewed it, corrected the Faults in the Sense of it, and begged of God

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to open a passage for it; and seeing it was blessed before in a plain, homely dress, I have not at all trimmed or adorned it. To those two Duties, I have now added another Chapter, of the practical use of the Doctrine of the glorious, eternal Trinity, and improvement of Baptism, upon these Considerations: 1. The Doctrine of the Trinity hath been, and is looked upon as a meer Speculation, under a Veil of Mystery and Obscurity, as if it were as dangerous to look into it, as it was into the Ark: Whereas, though it be an high and glorious Mystery to be adored, and with profoundest Reverence and Humility to be studied and sought, yet it is revealed by God himself, as the Object of our Faith and Worship. So God reveals

See Calvin's Instit. l. 1. c. 13. Sect. 28, 21. Perfecta scientia est sic Deum scire, ut licet non ignobiliter, tamen inenarrabiliter scias, Hilari. De P. & fil. Unitate.

himself in the Creation of the World, in the Creation of Man, and in the Covenant of Grace. When we are admitted into the Covenant, and made visibly free of the City of God, we are de-

voted to God the Father, the Son, and the Holy Ghost. This Doctrine is a Fundamental of our Christian Faith, and therefore to be explained to the People of God, in Covenant with him, as far as it is revealed in his Word; and that is enough for our present State. 2. The very Titles and Appellations of the Persons in the Godhead inform us of the exceeding great usefulness of the Knowledge of the Trinity. Hath God revealed himself as a Father, and would he not have his Children know him, and be the better for it? Hath he made known himself as the Son, and Holy Ghost, and not intend us a particular Kindness by it? He most graciously conveys to his People the Knowledge and Assurance of most astonishing, incomprehensible Love, Grace, Power and Goodness to allure and draw us into his Covenant, to oblige us to take him for our God, and become his Sons and Daughters; that we, ignorant, lost, miserable, helpless Sinners might become happy for ever in him. 3. As the Plurality of Persons, or one God, and three Persons are revealed to us, so the practical Use and Benefit of it is also revealed;

and

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and therefore it is so opened to his Covenant-people. As soon as we know the Covenant, and our Entrance into it, we know our God to be the Father, the Son, and the Holy Ghost. And this Knowledge is not laid up for the Wise and Learned (which hath been most depraved by, and lost in those proud, and subtle, and learned Wits in all Ages;) but laid open before the Faith of the weakest Believer, to whom it is revealed. I am verily persuaded (saith the judicious Mr. Lawton) that the Mystery of the Trinity is more clearly and fully delivered in the Scripture, than we understand it, *Theopolitica*, p. 32. N. 3. And I have wondered how familiarly that Man of Search and Reach, Dr. Thomas Goodwyn, speaks of it, as if he saw how it was, in his excellent Discourse of the Knowledge of God, 2 Vol. Fol. We must humbly follow the Scripture-Light, and dive into this Deep no further than our Line doth reach; growing thore and more in Grace and Knowledge, till we come to see him face to face, and to know him, as we are also known. I cannot but observe the Doctrine of the excellent and modest Melancthon: These things are wonderful, and above the Creature's reach. *Sed scimus*, &c. But we know these Mysteries are revealed to the Church, that we may worship and call upon God aright, &c. Christ would have the sum of the Gospel to be comprehended in this first Ceremony (of Baptism;) wherefore he testifies at once, that we are received of God; and teacheth us, who God is, and what God we invoke, and what he doth bestow upon us. *I baptizo thee in the Name of the Father, and of the Son, and of the Holy Ghost*; that is to say, I testify that thou art received of the Eternal Father, and of the Son, and of the Holy Ghost; that by their Mercy and Power thou mayest be delivered from Sin, and eternal Death, and be endowed with Righteousness and eternal Life. — He makes a Covenant with thee in Baptism, and affirmeth, that he is the Father of our Lord Jesus Christ, and that he appointed the Son to be a Propitiation, and sent the Holy Ghost to begin in thee Righteousness and eternal Life. *Loc. Commun. de 3. Personis, sc. de Filio.* The glorious, infinite God, Father, Son, and Holy Ghost, is the Object and

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Foundation of our Faith and Hope, the bottomless, incomprehensible Spring of all Grace, Promises, Blessings and Privileges granted in the New Testament; and being so made known, we, by Faith, acknowledge him as such, and promise Love and Obedience to him. We receive from the Father, through the Son, by the Holy Ghost, Grace and Life, even all manner of Grace; and such that are alive, live by them, upon them, and to them: Therefore again, the Knowledge of this Mystery is practical, and necessary to Salvation; for except we believe, and worship God, as he hath revealed himself; except we keep Covenant with him, as God, in Covenant, and that as he hath declared himself therein, how can we be saved? By him, as thus made known, we are quickned, strengthened, encouraged and comforted in all our Services, and every step of Duty, in our way to Heaven. The reverend and learned Beza observes, That Arius, Sabellius, Aetius, and other ancient Hereticks, did many ways pollute and profane the most holy Mystery of the Trinity; but none of them ever grew to that degree of Impudence, as to rank the Knowledge of it among things unnecessary, and which, if known, make no Man the better, Vol. Tractat. Theol. fol. p. 100. De Hæres. Punniendis. The necessity of knowing and believing the Father, Son, and Holy Ghost To Be (that is, according to their meaning, that there is a Son, and Holy Ghost, as well as the Father, but not Consistential) is professed by the Socinians, Racov. Catech. c. 6. p. 30, 31: So that he is no Christian, who doth not believe it. But what they say, is not sufficient. As the Being of one God is the Foundation of all Religion; so that this God is Father, Son, and Holy Ghost, as the God of all Grace in Covenant is the Foundation of the Christian Religion, and distinguisheth it from that of Heathens, Mahumetans and Jews: And it is such a Foundation, as is a living Root to the Tree of spiritual Knowledge, and eternal Life to every true Believer. Our Orthodox Divines assign it the chief place in Fundamentals, and practical Doctrines; and therefore it is of great use and benefit to have it, and the Benefits of it declared. So doth the  
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most reverend Archbishop Usher often profess; Sermon before King James I on Ephes. 4. 13. Bishop Præaux, Præf. 17. de Sancta Trinitate, N. 3. 7. Hornbeck, Socin. Confutat. lib. 1. cap. 9. it. Dissutat. Theol. 4. & inter vetera & nova, lib. 2. cap. 2. Unicum est Religio- nis Fundamentum saich Beza, Loc. Citat. Zanch. de 3. Flohim. lib. 3. cap. 9. Partis Secundæ. Mr. Baxter, Theol. Method. p. 76 Q. 2. it. p. 122. N. 10. Ursin Catech. Explicat. 2. Partes. p. 159 Q. 8. Dr Owen, of the Tri- nity, and of the Holy Ghost, lib. 1. p. 8. p. 44. Sect. 4. p. 126. Dr. Potter, &c

4. The practical use and benefit of it being known, it is a great inducement to Christians to study it, and a furtherance of their Faith, Hope and Joy, and all other Graces; and it will engage them to hold fast the revea- led Doctrine of it; which is most necessary in these Days, when they who display their Banners against our Church (and one Factor for them, who hath served, and dis- served his Principals, borrowed an Argument of the same strain; but he will write no more) would drive us into a Belief of Transubstantiation, because we believe a Tri- nity, and an Incarnation; which if we should admit, they might not only brand us as the foulest Hereticks that ever were since Christ left the World, but for being so. But this Insinuation of an Antichristian Baron of theirs, hath brought forth an excellent Discourse, in two Parts, The Doctrine of the Trinity, and Tran- substantiation compared. Of the practical Use of the Mys- tery of the Trinity, the words of Exnerius are notable: At vero Oeconomice & Dispensationis, &c. But if respect be had to that Dispensation, in which the Father, in the Son, and both through the Holy Ghost, hath perfected our Salvation, admirabilis est dulcedinis, &c. it is of wonderful sweetness; and doth produce most exultant Fruits of Faith, Hope and Charity, Confidence and Trust, Fear and Obedience in the Hearts of the Faithful. Dissur. Publicæ Sextæ, Sect. 12. Oper. 4. p. 192. But his Fol- lowers in other Opinions, leave him here, where they should follow him, as the learned Professors of Leiden shew: Censura in Confessionem, c. 3. p. 56, 57. where

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they shew the practical Use of the Doctrine of the Trinity. Nor do they shew the injustice of the Censure, but plead for their Silence and Caution; Exam. Consume, p. 51. The English Reader, that can, may consult reverend Dr. Cheynel, of the Divine Tru-Unity, cap. 9. Mr. Baxter, of the Knowledge of God, p. 8, &c.

5. Much has been written about Baptism controversially, and but little that I have seen about the practical Use of it. It is a great Duty, and Grace to improve it, to the Ends of it, and much neglected. Parents are generally importunate to have their Children baptized, and as generally negligent to train them <sup>up</sup> as baptized Members, in the Nurture and Admonition of the Lord; and so we have so many ignorant and ungodly in the visible Church. I wish what is written upon the Subject, were more common, and more understood, by the reverend Dr. S. Ford, of the practical Use of Infant Baptism: Dr. Manton's Sermon of the Improvement of Baptism, in the Supplement of the Morning-Exercise, at Cripple gate; Mr. Joseph Whiston, his Essay to revive the primitive Practice of Infant Baptism: And Mr. Daniel Rogers, of the Sacraments, speaks with Light and Life. Though having room here to speak thus much in this place, for these things, I have said but little in that first Chapter, because limited.

2. In the second Chapter, I have shewed the Use which may be made of the Catechism, to accommodate the sincere, fervent Soul with Matter for Prayer. It is a Temptation to neglect the Duty, when there is want of Matter to utter before God. If any will object, that this will be to bring People to pray by rote, as they say their Catechism by rote; and to bring them to a Form; I answer to the first; this Objection may be set up to neglect Catechizing and Teaching, and so is impious and erroneous. Again, As God hath blessed Catechizing to his Church, so by often and serious Meditation upon the particular Points of Catechism, their Knowledge increaseth, and comes to be enlarged, beyond the Words of the Catechism, so it may work upon the Affections also;  
and



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and then they may also enlarge in Prayer, beyond the Lines of this Prayer, if they can, and when need is: But as what is necessary and profitable to be learnt and believed, is comprehended in the Catechism, so what is generally necessary to be asked, is contained in the Prayer. And they who are convinced, and believe the Truth of the Doctrine taught, according to the Scripture, will pray with Understanding, and by Faith, believing and knowing what they pray. And if some are commended for turning Sermons into Prayer, I see as much reason for turning a Catechism into Prayer. Yea, but this is to bring them to a Form. What then? Take away Formality, and senseless Customariness, and running a Stage, or a Round of Prayer, without Preparation, Attention, or Care, what Answers are made, and what can be judiciously or charitably said against a Form of Prayer? Whereas many holy, and very able Ministers, as well as private Christians, have in Judgment chosen a Form; at least, ordinarily: And a Form is necessary to others, because of Weakness. Do you, who object against all use of Forms, really think, that whoever is regenerate and sanctified, hath the Spirit for Extempore Prayer; by which I mean, a present Ability to vary Words and Matter upon all Occasions? And that none have the Spirit of Christ, or Adoption, but such as can do, or such as do so; and that they who keep ordinarily to the same Matter and Words, are destitute of the Spirit? Or do you think that Professors in these Days, have more of the Spirit, than holy Men had in former times? You will never be able to prove these things, and you are confuted by Clouds of Examples of holy and able Men, excellent for Gifts. If you say the Spirit is limited in a Form of Prayer, take heed you do not limit the Spirit to a sort of Men. The Spirit of Grace doth excite his own Graces in the Soul that prayeth; and these Graces act according to the Capacity of them that pray; and also brings many things to mind, which were not thought of before; and when God brings in Matter, he doth help to utter it, but not all alike. I condemn (say, heartless Formality; mine own practice is known to many; but I

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honour the Name and Memory, of holy and eminent Men and Fathers, who had the Spirit of Holiness, in a great measure, who used Forms on ordinary stated Times and Occasions; And I would not discourage sincere weak ones from using a good Form, lest I dishearten them from praying at all. Let me add; I do not teach any to be tied up to a Form, the same number of Words and Petitions for all times; but give Directions for Matter and Use of Prayer; with a Prayer, that may be daily used with Acceptation, if prayed with Understanding, and Faith, and other Graces. It hath been the Study of many, and some of them able, good Men, much in Prayer, to publish Prayers suited to several Occasions: But, alas! what can they do, if the Hearts of them that use them are not suited for them? It is not Devotion that is printed in a Book, but what is kindled in the Heart; And he is poor indeed, that hath not a Prayer for his Mouth, except his Book be in his Pocket, or before his Eyes.

There is great reason for these Exhortations, Pray without ceasing, and Continue in Prayer; for we have continual cause to draw near to God. And we that are Ministers have to do with many Souls, in various Conditions; and general Praying is no more effectual, than general Preaching: In the one, there are particular Applications of the Word to Men's Hearts, from God; in the other, particular Applications to God, on the behalf of Men, according to particular Conditions. And there is a more excellent way, than making a Prayer of Patches taken out of Books of Devotion: The holy Scripture is the Prayer-book; it affords Matter for Prayer, as well as Preaching: And how can that Man preach, that cannot pray? And this of praying with, and for particular Persons in private, and also in publick, if the Case require it, according to their particular Cases, is one of these, Every good Work, for which we should be furnished, 2 Tim 3. 16. These Men whom God honoured most in the Reformation, and Edification, and Comfort of his Church, have been most like to Elijah for praying. And we should study to shew our selves Men approved of

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of God, in this part of our Ministry, with sound Judgment, heavenly Wisdom, and holy Affections. Epaphras was wont to labour fervently in Prayer, Col. 4. 12. And the Apostle besought the Romans to strive together with him in Prayer, Rom 15. 30. But yet this striving, though in some active Spirits, it cannot be confined to a set Form of Words, doth not require us to lay aside all Forms, which many holy Men that I cou'd name, have used, out of Judgment and Choice; and have prevailed with God, by Faith and Fervency. And let those who speak much of praying, and daily, or frequently pray apart, and together, look well to the matter, and to their Spirits; and see that they do not offer the Sacrifice of Fools, nor be rash to utter a Matter before God. And it were better with the Church of God, if we did put on Charity, if we were cloathed with Humility, if we disputed less about Forms, and prayed more with all manner of Prayer and Supplication in the Spirit; Ephes. 6. 18. Unbelief and Hypocrisy are a dead Load upon the Heart, and keep Prayer from ascending. When a Man's Heart is God's; and when the Prayers we make, are our own Sense, offered up in the Name of Christ, by the Spirit of Adoption, according to the Will of God, we shall be heard. Yet I would not be understood, as if Prayer were not a Duty of Natural Religion, or that only regenerate Persons should pray; but they, be sure, pray acceptably: Wrangle not your selves into Breaches of Communion, and Dis-union of the Spirit; and let all things be done in Peace. And so I offer this Help to such as need it, as God shall be pleased to make it serviceable. Of Forms, and Extempore Prayers, you may see B. Hop Downham, of the Lord's Prayer, p 137. And Mr. Baxter's Cases.

3. The last Chapter of this Part contains Directions for Self-Examination, and Preparation for the Table of the Lord; Behaviour at it, and after it. Much hath been printed upon this Subject, and yet Communicants are comparatively few, and prepared ones, are fewer. The low and distracted, broken state of the Church of Christ, is matter of Grief and Mourning.

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ning. How unlike are we to a Body animated by the same Spirit, joined to the same Head! How many live and die, grown to Years, that never tasted of the Supper! How many but very seldom! How many are ignorant, prophane, negligent, stupid, do we what we can! Oh, that Longing after, and Love to Christ, had more power with many, than the Observation of Customs and Seasons, and the Laws of Men! Some are affected with the Duty and Privilege, and seem earnestly to desire it, who fall off again. How many are afraid of it, lest the Table of the Lord become a Snare? How many break Communion, upon distaste of a Form of Administration (though very sound,) or some disliked Communicants, against whom they do not proceed as they ought? How many labour under great Dejections, Melancholy and Fear? How many put themselves off, and abide in Unsettlement; that separate from publick, and do not join with other Assemblies? What! Do they wait for some higher Dispensation? Or do they seek for what is no where promised; or keep in suspence, as afraid to renew Covenant with God? Or what other Reason? But can they live without Communion with the Lord? How can they think of dying? How many, incorporate with particular Churches, that withhold Communion from all others, for meer Accidents and Circumstances? Oh, take heed, lest between this Way, and that Way, you do not keep out of the Way which the Lord himself hath commanded you, to shew forth his Death. I should rejoice to see Matters of just and rational Offence taken away, and Access to the Lord's Table to be as free and open, as the Way to Heaven is. But how, or when shall it be, as long as that which is an Offence to one, is a Duty to another? Oh, let us remember our Covenant with God, our being incorporate with the Body of Christ, labour to grow together in him, who is not a little Head of a Sect, or Party, but of all that call upon him, in all places. I look upon Breaches in, and about, and from this holy Ordinance, next to breaking the Unity of the Spirit, to be, of all Breaches, the most deadly. Let us not divide for meer Accidents, but look to the main.

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The Substance of the Ordinance, and what is left, as perpetual to the Church, is delivered us by the holy Apostle, who received it from the Lord, 1 Cor. 11. 23, &c. where there is no Rehearsal of the Circumstances of Place, Gesture, and other Accidents of the first Supper; but the standing Ordinance and Institution: And where the Institution is observed, the Ordinance is pure.

The next necessary Injunction is, Self-Examination. Let us look more to our own Hearts, and fit them for Communion with the Body and Blood of our Lord, and we shall not be so given to divide, as we are. And as for Communicants, pray for them, admonish them, proceed regularly, make not their Sin yours, and their Presence doth not pollute you.

2. The Design of these three Chapters being to carry them further on, who had been conversant in the fore-mentioned Catechism, hath given occasion to bring it forth once more to Light; with some few Propositions, to fill up some spaces between one Point, and another; and to explain them with Quotations of Scripture. It is not hard to see, how some will be offended at this, for its first Name and Title: But, without detracting from the Church Catechism, or any other Form of sound Words, by which Christ hath edified his Church, I cannot easily conceal, nor express my due Admiration of this.

1. For the Soundness of the divine Matter, clearly and excellently expressed.

2. For the Comprehensiveness of it.

3. For the Method and Connexion of Parts.

4. For its Consonance with the holy Scripture; by which it is proved, and upon which it is built.

Whereby it appears, the Faith of the Learner is not made to stand upon the Word of Man, Decrees of Councils, or Synods; but the Word of God.

Every Answer is full and clear; but that which raises up my Heart in praise of God for it, is the rare Description of my glorious Redeemer, and the Doctrines that belong unto it. In them we have as much Truth

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as can be laid together; and as many Heresies cast out from them, as can be summed up in so few Words. There is an Antidote against the Poison of Cerinthus, Ebion, Arius, Samosatenus, Nestorius, Eutyches, the Socinians, and other Hereticks, which appeared with the Reformation, and gave those blessed Souls, who were the Lights of the World, much trouble.

The Harmony of the whole with the Doctrine of our Church, has been judiciously shewed by Mr. Thomas Adams; (whose Learning, Graces, and sweet Temper might have been a great Blessing in these Times, if God had been pleas'd to continue him on Earth) in a Book call'd, Principles of Religion explained, published by his genuine, worthy Brother, Mr. R. A. And the Agreement of it with the Doctrine of our Church is manifest to all that know the one, and the other; and therefore the Enmity expressed against it, must proceed from an ill Opinion of the first Compilers of it; and the Time of it's Birth: But shall the Wrath of Men endure to all Generations? Can we forgive the Living, and never forgive the Dead, who were rarely accomplish'd for so great a Work? Is it not time, and high time, to mortifie Animosities? And have we not great cause, if there be any Love to Truth, to bless God for causing so much pure Light to shine in these Days of Clouds, Tempest, Whirl-wind, Confusion, Smoke and Fire?

If I should express the high Esteem the most Reverend Primate Usher had for it, as I have often heard from several Persons, I should but make some Men think the worse of both.

The great Esteem which hath been, and still is shewed to it by some of all Ranks, makes it seem impossible to suppress it, without an Inquisition. And let those who have said, it was worse than the Racovian Catechism, speak out; and then we know what Opinion and Affection they have for this Church, and Christianity itself: And let them take notice how zealous the Convocation in the Year 1640. declared against Socinianism. So that if these Men, who prefer a Socinian Catechism; that is, to say plainly, an Antichristian Collection of Pre-  
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resie, they dissent from the whole Church of England, and the most zealous Antipuritan part of it. But I hope these Speeches were only spoken while the hot Fit was upon them.

I could wish those Gentlemen, who presented a certain Catechism, stigmatized to their hands, no doubt, to recollect themselves, and see whether they were seditious, as to present nothing but what was seditious in it; or whether they presented all, from the Title-Page, to the Finis; and the very Scriptures, the Creed, the Ten Commandments, and Lord's Prayer, always printed in it. If they presented nothing in it, but what was false, erroneous, scandalous and dangerous; then it is altogether safe, and untainted: But if they presented it all together, without Reservation of due Reverence to any Doctrine, Scriptures, Creed, Commandments, or Lord's Prayer; then all that is in it fared no worse than the Rule of Faith it self.

These, and other ways to suppress this Book, had this unhappy Effect, that it hath widened the Separation, and increased Suspicions and Jealousies in the Minds of Men.

There are many Catechisms yet common in several parts of the Kingdom, which have never been disallowed in the strictest Times.

It is no Derogation from the Church-Catechism, that People grow in sound Knowledge by larger, that may be used as Expositions of it.

This Catechism speaks for it self, and the Oracles of God speak for it; and I will say no more, but what tends to Satisfaction about the present Publication of it.

1. The best instructed in these parts, both of them who learn the Church-Catechism first, and hear it publicly explained, and that object against the first introductory Questions and Answers, have a great Opinion of this, and are much profited and delighted with the Answers and Scriptures; and come to be better versed in the Scriptures, than otherwise they could be, without greater pains.

2. Because the poorer sort cannot buy many Books; and it will encourage and allure them to learn this more perfectly.

## The Preface to the Reader.

perfectly, when they find more benefit by it than bare Knowledge.

3. Because it doth excellently explain the Covenant, Creed, Commandments, and Lord's Prayer.

4. All due Respect reserved to many other Catechisms. I know none so capable of being improved to the aforesaid Uses as this is.

And many other Advantages may be made of it, if well studied, and thought upon. As,

1. To inform us of our highest Aim and Happiness, to take off our Affections from the World.

2. The Way to attain it, by the Scriptures; and the Way and Means revealed in the Scriptures, and to shew us the great use we ought to make of the Scriptures, to direct us to God.

3. It acquaints us with God in his Nature, Attributes, Trinity in Unity; with his Works of Nature and Grace, the way of God's Government by Laws and Covenants, and the different States of Man.

4. It serves to humble us under Conviction of Sin, Guilt, Corruption and Wrath.

5. It teacheth an humbled Spirit, what he shall do to be saved, and by whom, and how.

6. We come to know Jesus Christ; what, and who he is, what he hath undertaken and done, and what he proposed, and for whom.

7. We see what Benefits are to be had from Christ, and his Offices; how we are united to him, and partake of his Fulness of Grace.

8. It directeth the Believer how to walk, and abide in Christ.

9. It is exceeding comfortable to find so many, and so great Advantages and Blessings from Christ, in Life, in Death, and for ever.

10. It doth endear Christ to the Soul exceedingly, and makes the Grace and Love of God in Christ illustrious and wonderful.

And Lastly, I must drive the Nail that will go: This, or none, will be embraced by many: And if Good be to be done by Catechising, it must be done by this, or by none; or some other, not so compleat as this.

Con-



## The Preface to the Reader.

Considering the Times, and danger of many, who are not well and thoroughly instructed, and are disposed to take the Infection; who are forward and venturesome to hear any who hath his Way prepared, and strewed with Commendation; I have laboured to expel or prevent Infection, by shewing them how to discern between Truth and Error, in the Substantials of Religion.

And so I have done the third necessary Part of an Husband-man, and Builder; which is, to fence and secure his Plantation, and Building.

Every Particular, almost, in every Section, is a Truth rescued out of the Hand, or Faws of some heretical and erroneous Teacher, or other. Some of these are so well known, that I need not name them; and it is not convenient to name others. But because I could not forbear, I have named the Socinians, or Disciples of Latins, and Faustus Socinus; and quoted the Socinian Catechism, brought forth at Racovia. But why these? For these two Reason.

1. Because their Doctrine is a new Gospel, another Gospel, which they dignifie with the Style of Saving Doctrine, and the Embracement of this Doctrine is that by which the true Church may be known, and there is no need of enquiring after the Notes or Marks of the true Church; Cap. de Ecclesia Visibili. They subvert the very Foundations of Christian Faith and Hope, the holy Trinity one God, and three Co-essential Persons; or Three but one and the same God. They acknowledge the Nines, but disown the Persons: There is but one Person and that is the Father. They own the Son, and Holy Ghost; but then make the Father, and the Son not to be of the same Nature and Essence; and deny the Holy Ghost to be God, or a Person in the Godhead. And so they make us, who are created by one that is God, to be but reckoned and saved by one that is not God; and made new Creatures, and sanctified by one who is not God, save by title. They take away the glorious Crown of Essential Godhead from the Head of God my Saviour, and lay the Honour in the Dust of Manhood, though they acknowledge him more than a meer Man; a Divine Man, and

## The Preface to the Reader.

and only a Subordinate to God; a meer Instrument, a second Cause of Salvation; my Helper, but not a perfect Saviour; a great Prophet, an improper Priest, and a little King. I am sure, according to their Doctrine, I must look for another Christ; for such an one as they describe, cannot do, for my Salvation, what my State requires. But blessed be God the Father, the Son, and Holy Ghost, for making himself known to me in the Glass of holy Scripture; and in Honour, Love and Thankfulness, I have, where ever Occasion is offered, indicated the Glory of God my Saviour, and of God my Sanctifier. And for their Subtlety in managing their Cause, I verily think they have lost it, by one Concession of theirs, which you may see in the second and third Commandment; where I have spoken but briefly, yet, I hope, not obscurely. I have mainly set my little Strength against them principally; but I hope God's Power will be seen in my Weakness.

2. As the reverend and judicious Josias Fuller observes, that out of the School of that impious Socrates went forth those egregious Disciples, Gorgias, Gylbuldus, Blandrata, Gentilis, Paul Alciatus, Gregorius Paulus, Casanovius, Metino, and numerous Troops of Arabians, who all differed in some things from one another, Tractat. de Aeterno Dei Filio; so most of our dissenting Sects are corrupted with some Points or other of Socinianism; and not only among them is this Infection spread but others also. In the Asphaltes of Socinianism, all flow together; Gebal, and Amon, and Amalek, Anabaptists, Remonstrants, Separatists, and Quodlibetists. See Dr. Prideaux, Lect. 19. De Satisfactione Christi. The Convocation, in the Year 1640. took notice of it, and took care to smother it: And since, all manner of Teachers took liberty to set out their Lights; the who are conversant in their Opinions, know how strong they savour of it. And I desire them, for whose Benefit, in part, I direct these Discourses, to take warning from Dr. Owen (who hath taken great and learned pains against them in his Vindiciæ Evangelicæ, and Comments on the Hebrews, &c.) against Socinianism; who speak

a vice

## The Preface to the Reader.

a choice Society of Christians, who were divided, and in no small part infected by some of their Arts; Preface before his Confutation of Biddle's Catechism. And, by the way, take notice, that the most abominable, pernicious Errors may be imposed upon injudicious, undiscerning People, by a copious Rehearsal of Scripture; as it is to be seen in that Catechism of Mr. Biddle, which he calls, A Scripture Catechism. Such need is there of able Ministers, well studied, so stand upon the Watch-Towers; and such need is there of Humility in People, to know their Teachers. And one Socinian Doctrine is of dangerous tendency to corrupt the Minds of Men, who are for Liberty of Prophecy of gifted Men: that, they hold, there is no necessity of a Calling, Mission, or Ordination of Ministers, Capit. 2. de Eccles. Christi. They can furnish them who are disposed to cavelling, with Cases and Objections enough, suited to proud, corrupt Nature, and many Opinions grown too common. And Men that are devoted to Reason, but never felt the sworded Sward of Conviction of Sin and Wrath, and of their need of a Saviour enter into their Souls, are apt to denigrate them in the Oracles of Reason. What I have done, or can do, is but little; yet I trust, Truth will be seen in its own Light, and found to stand upon its own strong Foundation.

I was confined to Brevity; and it is not easie to me, who am used to expatiate, to make things plain to every Capacity, so be clear, short and strong. Had I fore-seen there had been so many Half-lines, as I see there is, I would have filled up my Sense in some places; but now that cannot be.

Such as it is, I do most humbly dedicate it to my God and Master in Heaven; and for your Service, my much, and most honoured Brethren, Friends and dearest Relations. Accept of this, as a Present, a profitable Return for many Favours and Blessings received from you. I beseech you, continue your Care and Pains in instructing your Families: Build up your selves and them in your holy Faith; and as you were educated your selves, go on to train up yours: And the Grace of our Lord Je-

sus

## The Preface to the Reader.

thus be with your Spirits. To others, I deliver with mine own hands the best Legacy I have to leave them; charging you all, and every one, by that Covenant between God, the Father, Son, and Holy Ghost, and you, that you do, in your whole Lives, live to God, by Faith: Renew Repentance, and let the Love of God constrain you, Ec. 2 Cor. 5. 14. As you have received Christ Jesus the Lord, walk in him, Col. 2. 6. And renounce whom, and what you have renounced. In every Condition, live by Faith; and in every thing, by Prayer and Supplication, make your Requests known to God, Phil. 4. 5. In every State, learn to be contented, Phil. 4. 11. In every thing, give thanks, 1 Thel. 5. 18. and always, for all things, unto God, and the Father, in the Name of our Lord Jesus Christ, Ephel. 5. 20. Study, believe and live according to these things: Hold fast the form of sound words, which you have heard of me, Ec. 2 Tim. 1. 13. I do not leave you Wood, Hay, Stubble; but Gold, Silver and precious Stones, 1 Cor. 3. 12. Therefore highly value them, as Talents, and a Treasure; and know, that I do rejoice more in leaving you these precious Legacies of the New Testament, than if I had Thousands of Gold and Silver to leave you. And let all that shall receive any Benefit by these Endeavours for Good to your immortal Souls, bless the Lord for ever.

## Brief Directions.

1. You that teach others, teach them their Baptismal Vow.
2. Next, inform them what they are by Nature, and what they may, and must be by Grace: Acquaint them with Christ.
3. After they can say the Creed, the Lord's Prayer, and the Ten Commandments, enter them into the Catechism, and lead them as they are able.
4. Make Application to their Hearts of what they learn.

## The Preface to the Reader.

5. When they have learnt the Catechism, go on to the Proofs.

6. When they grow in Judgment, often repeat, and study well the several Sections of the second Part, as you go over those Points in the Catechism, to which they belong.

7. As soon as you can, give your selves to Prayer; and be not dissuaded by them who are against all Use of Forms. Think not that God will not be served, but with New and New. Pray, for the Matter of it, what is pleasing to God, and good for you, with Understanding, spiritual Sense, and Faith; and as you can, do more, and better. Thus do, and the Lord help you by his Holy Spirit.

8. Renew your Baptismal Covenant; and, as engaged by Covenant, examine your selves, and so eat, &c.

And Lastly, Having once preparedly joined your selves to the Lord, and his Church, in the Communion of his Body and Blood; having drunk of that one Cup, and being made one Bread, take heed of Neglects and Apostasie. Remember, As often as you do it, &c. you shew forth the Lord's Death until he come. And while you live, continue so to do.

It will be a Benefit to you, to lay up the short View of these Principles in your Memories, and often repeat them to your selves.

ADVER-

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CATECHISM

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DOCTRINE  
OF THE  
CHURCH  
OF  
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## A short View of Divinity, or Summary of this CATECHISM.

**S**hewing, 1. what is Mans chief End. 2. The way to it.

I. Mans chief End, is either, 1. The chief End of Intention what he ought to aim at above all things, as the Scope of his Life and Actions, that is, to glorify God. Or; 2. Mans chief End of Fruition, his chiefest Good and Happiness; and that is, to enjoy God for ever.

II. The Way to attain this chief End, is by the holy Scriptures. The Scriptures principally teach, 1. What Man is to believe. 2. What God requires Man to do. 3. What Man may, and ought to ask of God, and pray for. The Scriptures are a Rule of Faith, a Rule of Life and manners, a Rule of Prayer.

I. The Scriptures teach what Man is bound to believe. 1. Concerning God. 2. Concerning himself.

1. Concerning God, Man is to believe. 1. What God is in his Essence or Being, and Attributes. 2. What he is in Relation to himself, as the Essence subsisteth in three Persons; the Father, the Son, the Holy Ghost. 3. What God is in Relation to his Creatures, in general, and to Man in special, of whom the Scriptures principally speak. God is to be considered in reference to Man, 1. As Creator. 2. Preserver. 3. Governor. 4. Redeemer. 5. Benefactor and gracious Rewarder. 2. Man is to be considered, as 1. a Creature. 2. as a defective, needy, insufficient Creature, and sinful. 3. As under Government,

vernment, as a Subject governed by Law, and Covenant. 4. As redeemed; under which consider, 1. Mans Sin. 2. Mans Misery. 3. Mans Inability to recover or restore himself. Concerning our Redemption, Note, 1. The way, by which, by a Covenant of Grace. 2. The Person, by whom, our Lord Jesus Christ: Concerning this Redeemer, observe, 1. who, and what he is. 2. His Office in general, a Mediator. A Mediator in three Offices: 1. A Prophet. 2. a Priest. 3. a King, in a twofold State, of Humiliation and Exaltation. 3. The Application of Redemption by the Holy Spirit. The Redemption is applied in effectual Calling. They who are called, are justified, sanctified, and adopted. And these are partakers of great Benefits from Christ, in this Life, at Death, after Death, at the Resurrection, and in Heaven for ever.

II. The Scriptures teach what Man is obliged to do, to please and glorify God; and that is Obedience to the moral Law; which Law shews what we ought to do, and what we ought not to do. But Man hath transgressed this Law, and is fallen under the Wrath and Curse of God. The Scriptures further teach what is to be done to escape the Wrath of God; which is, 1. Faith in Jesus Christ. 2. Repentance to Life, towards God. 3. A diligent Use of means, which are, 1. The Word heard and read. 2. The Sacraments, Baptism, and the Supper of the Lord. 3. Prayer.

III. What Man ought to pray for, taught generally in the Scriptures; particularly in the Lord's Prayer. The Sum of all is, our highest End and the way to it: the way to it is by Faith in Jesus Christ (with its adjunct Repentance) which we are taught in our Creed. 2. By Love and Obedience, the Sum of the Commandments. 3. By Invocation, taught by our Saviour.

A SHORT  
**CATECHISM,**  
 According to the  
**DOCTRINE**  
 OF THE  
**Church of England.**

Quest. **W**hat is the chief End of Man? *Answ. M*An's chief End (for which he was made and redeemed, and to which he should aim) is to glorifie (a) God, and to enjoy him for (b) ever.

(a) 1 Cor. 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God. *Rom.* 11. 36. For of Him, and through Him, and to Him are all things; to whom be glory for ever. *Amen.* (b) *Psal.* 73. 25. Whom have I in heaven but thee? And there is none upon earth that I desire besides thee. *V.* 26. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. *V.* 27. For lo, they that are far from thee, shall

shall perish; thou hast destroyed all them that go a whoring from thee. *V. 28.* But it is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all thy works.

2. *Q. What Rule hath God given to direct us how we may glorifie and enjoy him?*

*A.* The Word of God (which is contained in the Scriptures of the Old and New (c) Testament) is the only Rule to direct us how we may glorifie and enjoy (d) him.

(c) 2 *Tim. 3. 15.* And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. *V. 16.* All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. *Ephes. 2. 20.* And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone. (d) 1 *Joh. 1. 3.* That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. *V. 4.* And these things write we unto you, that your joy may be full. *Psal. 73. 24.* Thou shalt guide me with thy counsel, and afterwards receive me to glory. *Joh. 20. 31.* But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his Name.

3. *Q. What do the Scriptures principally teach?*

*A.* The (holy) Scriptures principally teach, what Man is (bound) to believe concerning God, and what Duty God requires of (e) Man.

(e) 2 *Tim. 1. 13.* Hold fast the form of sound words which

which thou hast heard of me, in faith and love, which is in Christ Jesus. 2 Tim. 3. 16. see before.

4. Q. *What is God?*

A. God is a (f) Spirit, (g) Infinite, (b) Eternal, and (i) Unchangeable in his (k) Being, (l) Wisdom, (m) Power, (n) Holiness, (o) Justice, (p) Goodness and Truth.

(f) *Job. 4. 24.* God is a Spirit, and they that worship him, must worship him in spirit, and in truth.

(g) *Job 11. 7.* Canst thou by searching, find out God? Canst thou find out the Almighty unto perfection? *V. 8.* It is as high as heaven, what canst thou do? Deeper than hell, what canst thou know? *V. 9.* The measure thereof is longer than the earth, and broader than the sea.

(b) *Psal. 90. 2.* Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting, thou art God.

(i) *James 1. 17.* Every good and perfect gift is from above, and cometh down from the Father of Lights, with whom there is no variableness, neither shadow of turning.

(k) *Exod. 3. 14.* And God said unto Moses, I am that I am; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

(l) *Psal. 147. 5.* Great is our Lord, and of great power; his understanding is infinite.

(m) *Rev. 4. 8.* And the four beasts had each of them six wings about him, and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy Lord God Almighty; which was and is, and is to come. *Isa 6. 3.* And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.

(n) *Rev. 15. 5.* Who shall not fear thee, O Lord, and glorifie thy Name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.

(o) *Deut. 32. 4.* He is the rock, his work is perfect, for

all his ways are judgment : a God of truth, and without iniquity, just and right is he.

(p) *Exod.* 34. 6. And the Lord passed before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. *V.* 7. Keeping mercy for thousands, forgiving iniquity, and transgression, and sin ; and that will by no means clear the guilty ; visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and fourth generation.

5. Q. *Are there more Gods than one ?*

A. (*This God is one, and*) there is (*and there can be*) but one only, the living and true\* God.

\* *Deut.* 6. 4. Hear, O Israel, the Lord our God is one Lord. *Jer.* 10. 10. But the Lord is the true God ; he is the living God, and an everlasting King : at his breath the earth shall tremble, and the nations shall not be able to abide his indignation. *1 Cor.* 8. 4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world ; and that there is none other God but one. *V.* 6. But to us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him.

6. Q. *How many Persons are there in the Godhead ?*

A. There are three Persons in the Godhead (*or Divine Being, and Nature*) the Father, the Son, and the Holy Ghost, and these three are one God ; the same in substance, equal in (q) Power and Glory (*and all divine Perfections.*)

(q) *1 Joh.* 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and the

## the Doctrine of the Church of England.

these three are one. *Matth. 28. 19.* Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *2 Cor. 13. 14.* The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen. Job. 10. 30.* I and my Father are one. *Phil. 2. 6.* Who being in the form of God, thought it no robbery to be equal with God. Compare *Isa. 6. 3, 5, 8.* with *Job. 12. 41.* and *Acts 28. 25.* *Acts 5. 3, 4.* But Peter said, Ananias, why hath Satan filled thine heart to lye to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lyed unto men, but unto God.

7. This one God, the Father, the Son, and Holy Ghost, is the first efficient Cause, or Creator; the preserving and disposing, and the final Cause of all things.

*Rom. 11. 36.* For of him, and through him, and to him, are all things: to whom be glory for ever. *Amen.*

8. Whatsoever God hath done, and brought forth, he did according to his Eternal Purpose and Decree.

*Ephes. 1. 11.* Who worketh all things according to the counsel of his own will.

9. Q. What are the Decrees of God?

A. The Decrees of God are, his Eternal Purpose, according to the Counsel of his Will, whereby, for his own Glory, he hath fore-ordained whatever comes to (r) pass.

(r) *Ephes. 1. 4.* According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. *V. 11.* In whom

also we obtained an inheritance, being predestinated according to the purpose of him, *who worketh all things after the counsel of his own will.* Rom. 9 22. What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering, the vessels of wrath, fitted to destruction? V. 23. And that he might make known the riches of his glory, on the vessels of mercy which he had afore prepared unto glory?

*A.* God executeth

10. Q. *How doth God* his Decrees in the  
*execute his Decrees?* works of Creation  
and (f) Providence.

(f) Ephes. 1. 11. Who worketh all things according to the counsel of his own will.

11. Q. *What is the*  
*Work of Creation?*

*A.* The Work of Creation is, God's making all things of nothing, by the Word of his Power, in the space of six days, and all very (t) good.

(t) Gen. chap. 1. throughout. Heb. 11. 13. Through faith we understand, that the worlds were framed by the word of God; so that things which are seen, were not made of things that do appear.

12. Q. *How did God*  
*create Man?*

*A.* (After all the rest of his Works) God created Man Male and Female, after his own Image, in Knowledge, Righteousness and Holiness, with Dominion over the (u) Creatures.

(u) Gen. 1. 26. And God said, Let us make Man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over



over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth. *V. 27.* So God created man in his own image, in the image of God created he him, male and female created he them. *V. 28.* And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth. *Col. 3. 10.* And have put on the new Man, which is renewed in knowledge, after the image of him that created him: *Ephes. 4. 24.* And that ye put on that new Man, which after God, is created in righteousness and true holiness.

13. Q. *What are God's Works of Providence?* A. God's Works of Providence are, his most (x) holy, (y) wise, and powerful (z) preserving, and governing all his Creatures, and all their (a) Actions.

(x) *Psal. 145. 17.* The Lord is righteous in all his ways, and holy in all his works. (y) *Psal. 104. 24.* O Lord, how manifold are thy works! in wisdom hast thou made them all, the earth is full of thy riches. *Isa. 28. 29.* This also cometh from the Lord of hosts, which is wonderful in counsel, and excellent in working. (z) *Heb. 1. 3.* Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (a) *Psal. 103. 19.* The Lord hath prepared his throne in the heaven, his kingdom ruleth over all. *Matth. 10. 29.* Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? *V. 30.* But the very hairs of your head are all numbered. *V. 31.* Fear ye not therefore, ye are of more value than many sparrows.

14. *God's Providence is either general towards all his Creatures, or special towards Mankind in the state of Creation before the Fall, and in the state of Corruption since the Fall.*

15. Q.

15. Q. *What special Act of Providence did God exercise towards Man, in the state wherein he was created?*

A. When God had created Man, he entred into a Covenant of Life with him, upon condition of perfect Obedience; forbidding him to eat of the Tree of Knowledge of Good and Evil, upon pain of (b) Death.

(b) *Gal. 3. 12.* And the law is not of faith; but the man that doth them, shall live in them. *Gen. 2. 17.* But of the tree of knowledge, of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die.

16. Q. *Did our first Parents continue in the Estate wherein they were created?*

A. Our first Parents, being left to the freedom of their own Will, fell from the Estate wherein they were created, by sinning against (c) God.

(c) *Gen. 3. 6.* And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also to her husband with her, and he did eat. *V. 7.* And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together, and made themselves aprons. *V. 8.* And they heard the voice of the Lord God, walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. *V. 13.* And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did

*the Doctrine of the Church of England.*

I did eat. *Eccles. 7. 29.* Lo, this only have I found, that God hath made man upright, but they have sought out many inventions.

17. Q. *What is Sin?* A. Sin is any want of Conformity unto, or Transgression of the Law of (d) God. (*Any defect in keeping strictly and perfectly to the Law, or any thing cross or contrary to the Law, is Sin.*)

(d) *1 Joh. 3. 4.* Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law.

18. Q. *What was the Sin whereby our first Parents fell from the Estate wherein they were created?* A. The Sin whereby our first Parents fell from that (holy and happy) Estate wherein they were created, was their eating the forbidden (e) Fruit.

(e) *Gen. 3. 12.* The woman which thou gavest to be with me, she gave me of the tree, and I did eat.

19. *All Mankind sinned, and fell in Adam's first Transgression: For,*

20. Q. *Did all Mankind fall in Adam's first Transgression?* A. The Covenant being made with Adam, not only for himself, but for his Posterity, all Mankind descending from him by ordinary Generation, sinned in him, and fell with him in his first (f) Transgression.

(f) *Gen. 2. 16.* And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. *V. 17.* But of the tree of knowledge of good and evil, thou shalt

shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die. *Rom. 5. 12.* Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, *for that all have sinned. V. 18.* Therefore as by the offence of one, judgment came upon all men, to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life. *V. 19.* For as by one man's disobedience, many were made sinners: so by the obedience of one, shall many be made righteous. *1 Cor. 15. 21.* For since by man came death, by man also came the resurrection of the dead. *V. 22.* For as in Adam all die, so in Christ shall all be made alive.

21. Q. *Into what Estate did the Fall bring Mankind?* A. The Fall (of our first Parents) brought Mankind into an Estate of (g) Sin and Misery.

(g) *Rom. 5. 12.* see above. *Chap. 3. 23.* For all have sinned, and come short of the glory of God.

22. Q. *Wherein consists the sinfulness of that Estate whereinso Man fell?* A. The sinfulness of that Estate whereinto Man fell, consists in the Guilt of Adam's first Sin, the want of Original Righteousness, and the corruption of his whole Nature, which is commonly called Original Sin, together with all actual Transgressions which proceed from (b) it.

(b) *Rom. 5. 10. to 20. Ephes. 2. 1.* And you he hath quickned, who were dead in trespasses and sins. *V. 2.* Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *V. 3.* Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature children of wrath.

wrath even as others. *Jam.* 1. 14. But every man is tempted when he is drawn away of his own lust, and inticed. *V.* 15. Then when lust hath conceived, it brings forth sin; and sin when it is finished, bringeth forth death. *Matth.* 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witnesses, blasphemies.

23. Q. *What is the misery of that Estate whereinto Man fell?* A. All Mankind by their Fall, lost Communion with (i) God, are under his Wrath and (k) Curse, and so made liable to all miseries in this Life, to Death it self, and to the pains of Hell for (l) ever.

(i) *Gen.* 3. 8. Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. *V.* 10. And he said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid my self. *V.* 24. So he drove out the man: and he placed at the end of the garden of Eden, Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life. (k) *Ephes.* 2. 2, 3. see before. *Gal.* 3. 10. For as many as are of the work of the law, are under the Curse; for it is written, Cursed is every one that continueth not in all things which are written in the law, to do them. (l) *Lam.* 3. 39. Wherefore doth the living man complain, a man for the punishment of his sins? *Rom.* 6. 23. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. *Matth.* 25. 41. Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. *V.* 46. And these shall go away into everlasting punishment, but the righteous into life eternal.

24. *But all Mankind were not left to perish in the state of Sin and Misery: For,*

25. Q. *Did*

25. Q. Did God leave all Mankind to perish in the state of Sin and Misery? A. God having, out of his meer good pleasure from all Eternity, elected some to everlasting (m) Life, did enter into a Covenant of Grace, to deliver them out of the state of Sin and misery, and to bring them into an estate of Salvation by a (n) Redeemer.

(m) *Ephes. 1. 4.* According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. (n) *Rom. 3. 21.* But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. *V. 22.* Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference. *Gal. 3. 21.* Is the law then against the promises? God forbid; for if there had been a law given, which could have given life, verily, righteousness should have been by the law. *V. 22.* But the scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe.

26. Q. Who is the Redeemer of God's Elect? A. The only Redeemer of God's Elect, is the Lord Jesus (o) Christ; who being the Eternal Son of God, became (p) Man, and so was, and continueth to be God and Man in two distinct Natures, and one Person, for (q) ever.

(o) *1 Tim. 2. 5.* For there is one God, and one Mediator between God and men, the Man Christ Jesus. *V. 6.* Who gave himself a ransom for all, to be testified in due time. (p) *Joh. 1. 14.* And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. *Gal. 4. 4.* But when the fulness of time was come, God sent forth

forth his Son, made of a woman, made under the Law. (q) *Rom. 9. 5.* Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. *Luke 1. 35.* And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also the holy Thing which shall be born of thee, shall be called the Son of God. *Col. 2. 9.* For in him dwelleth all the fulness of the Godhead, bodily. *Heb. 7. 24.* But this Man, because he continueth ever, hath an unchangeable priesthood. *V. 25.* Wherefore he is able to save them to the utmost that come to God by him, seeing he ever liveth to make intercession for them.

27. Q. *How did Christ,* A. Christ, the (E- being the Son of God, be- ternal) Son of God, be- come Man. came Man, by taking to himself a true (r)

Body, and a reasonable (f) Soul, being conceived by the power of the Holy Ghost, in the Womb of the Virgin Mary, and born of (r) her, yet without (u) Sin.

(r) *Heb. 2. 14.* Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him who had the power of death; that is, the Devil. *V. 16.* For, verily, he took not on him the nature of Angels, but he took on him the seed of Abraham. *Heb. 10. 5.* Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. (f) *Matth. 26. 38.* Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry you here, and watch with me. (r) *Luke 1. 31.* Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. *V. 35.* see before. *V. 42.* And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. *Gal. 4. 4.* see before. (u) *Heb. 4. 15.* For we have not an High-

High-Priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin. *Heb. 7. 26.* For such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

28. Q. *What Offices doth Christ execute as our Redeemer?* A. Christ, as our Redeemer, executeth the Offices (x) of a Prophet, (y) of a Priest, and (z) of a King, both in his Estate of  $\dagger$  Humiliation (*on Earth,*) and Exaltation (*in Heaven.*)

(x) *Acts 3. 22.* For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. *Heb. 12. 25.* See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Compared with *2 Cor. 13. 3.* Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. *Luke 4. 18.* The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. (y) *Heb. 5. 5.* So also Christ glorified not himself to be made an High-Priest, but he that said unto him, Thou art my Son, to day have I begotten thee. *As he saith also in another place. V. 6.* Thou art a Priest for ever after the order of Melchisedeck. *V. 7.* Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him who is able to save him from death, and was heard in that he feared. (z) *Psal. 2. 6.* Yet have I set my King upon my holy hill of Sion. *Isa. 9. 6.* For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulders, and his Name shall



shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. *V. 7.* Of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from hence forth even for ever: the zeal of the Lord of hosts will perform this. *Matth. 21. 5.* Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass. *Psal. 2. 8.* Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession; thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. *V. 10.* Be wise now therefore, O ye kings: be instructed, ye judges of the earth. *V. 11.* Serve the Lord with fear, and rejoice with trembling. (†) *Phil. 2. 8.* And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *V. 9.* Wherefore God also hath highly exalted him, and given him a name which is above every name: *V. 10.* That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; *V. 11.* And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

29. Q. *How doth* A. Christ (*as our*  
*Christ execute the Office* Redeemer) executeth  
*of a Prophet?* the Office of a Pro-  
 phet ||, in revealing  
 to us by his † Word and Spirit, the \* Will  
 of God for our Salvation ||.

|| *Heb. 1. 1.* God, who at sundry times, and in di-  
 vers manners, spake in time past unto the fathers by the  
 prophets, *V. 2.* Hath in these last days spoken unto us by  
 his Son, whom he hath appointed heir of all things, by  
 whom also he made the worlds. † *Joh. 1. 18.* No man  
 hath seen God at any time; the only begotten Son, which  
 is in the bosom of the Father, he hath declared him.

*1 Pet.*

**1 Pet. 1. 10.** Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you. *V. 11.* Searching what, or what manner of time the spirit of Christ, which was in them, did signifie, when it testified before-hand the sufferings of Christ, and the glory which should follow. *V. 12.* Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. \* *Job. 15. 15.* Henceforth I call you not servants, for the servant knoweth not what his Lord doth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you. **|| Job. 26. 31.** These things are written, that you might believe that Jesus is the Christ, the Son of God; and that believing, you might have life through his Name.

**30. Q. How doth** *A. Christ (as our*  
*Christ execute the Office* *Redeemer)* executeth  
*of a Priest?* the Office of a Priest,  
 (a) in his once of-  
 fering up of himself a (b) sacrifice to satisfie  
 Divine Justice, and (c) reconcile us to God,  
 and in making (d) continual Intercession for us.

(a) *Heb. 9. 14.* How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God. *V. 28.* So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time, without sin unto salvation. (b) *Ephes. 5. 2.* And walk in love, as Christ also hath loved us, and hath given himself for us, an offering, and a sacrifice to God for a sweet-smelling savour. (c) *Heb. 2. 17.* In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people. *Rom. 5. 9.* Much more then being now justified

justified by his blood, we shall be saved from wrath through him. *V. 10.* For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life. *(d)* *Heb. 7. 24.* But this man, because he continueth ever, hath an unchangeable Priest-hood. *V. 25.* Wherefore he is able to save to the utmost those that come to God by him, seeing he ever liveth to make Intercession for them.

31. Q. *How doth Christ execute the Office of a King?* A. Christ executeth the Office of a King, *(c)* in subduing us to himself, *(f)* in ruling, *(g)* and defending us, *(b)* and restraining and conquering all his and our Enemies.

*(c)* *Psal. 110. 1.* The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. *V. 2.* The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. *V. 3.* Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. *Acts 15. 14.* Simeon hath declared how God at the first did visit the Gentiles, to take out of them a People for his Name. *V. 15.* And to this agree the words of the Prophets, as it is written. *V. 16.* After this I will return, and build again the Tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up. *(f)* *Isa. 33. 22.* The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us. *(g)* *Isa. 32. 1.* Behold a King shall reign in Righteousness, and Princes shall rule in Judgment. *V. 2.* And a Man shall be as an hiding-place from the wind, and a covert from the tempest; as Rivers of Waters in a dry place, as the shadow of a Rock in a weary Land. *(b)* *1 Cor. 15. 25.* For he must reign, till he hath put all his Enemies under his feet. *Psal. 110. 5.* The Lord at thy right hand shall strike through Kings in the day of his wrath. *V. 6.* He shall judge among the heathen,

heathen, he shall fill *the places* with the dead bodies: he shall wound the heads over many countreys.

32. *Christ, as our Redeemer, did execute these three Offices, both in the State of his Humiliation, when he was upon Earth, and still doth execute them in Heaven, in his Exaltation.*

33. Q. *Wherein did Christ's Humiliation consist?* A. *Christ's Humiliation consisted (i) in his being born, and that in a low condi-*

*tion, (k) made under the Law, (l) undergoing the Miseries of this Life, (n) the Wrath of God, (m) and the cursed Death of the Cross, (o) in being buried (p) and continuing under the power of Death for a time.*

*(i) Luke 2. 7. And she brought forth her first born Son, and wrapped him in swaddling clothes, and laid him in a Manger, because there was no room for them in the Inn. (k) Gal. 4. 4. And when the fulness of time was come, God sent forth his Son made of a Woman, made under the Law. (l) Heb. 12. 2. Looking unto Jesus the Author and Finisher of our Faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God. V. 3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Isa. 53. 2. For he shall grow up before him as a tender Plant, and as a Root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. V. 3. He is despised and rejected of men, a Man of sorrows, and acquainted with griefs, and we hid as it were our faces from him; he was despised, and we esteemed him not. (m) Luke 22. 44. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops*

drops of blood falling down to the ground. *Matth. 27. 46.* And about the ninth hour Jesus cried with a loud voice, saying, *ELI, ELI, LAMASABACHTHANI*: that is to say, My God, my God, why hast thou forsaken me? (n) *Phil. 2. 8.* And being found in fashion as a Man, he humbled himself, and became obedient unto death, even the death of the Cross. (o) *1 Cor. 15. 4.* And that he was buried, and that he rose again the third day according to the Scriptures. (p) *Matth. 2. 40.* As *Jonas* was three days and three nights in the Whales belly; so shall the Son of Man be three days and three nights in the heart of the earth. *Acts 2. 24, 25, 26, 27, --- 31. V. 24.* Whom God hath raised, having loosed the pains of death, because it was not possible that he should be holden of it. *V. 25.* For *David* speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. *V. 26.* Therefore did my heart rejoyce, and my tongue was glad; moreover also my flesh shall rest in hope. *V. 27.* Because thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy One to see corruption. *V. 31.* He seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither did his flesh see corruption,

34. Q. Wherein consisteth Christ's Exaltation?

Christ's Exaltation consisteth in (q) his Rising again from the dead on the third day, (r) in ascending up into Heaven, (s) in sitting at the right hand of God the Father, (t) and in coming to judge the World at the last Day.

(q) *1 Cor. 15. 4.* And that he was buried, and that he rose again the third day according to the Scriptures. (r) *Mark 16. 19.* So then after the Lord had spoken to them, he was received up into Heaven and sat on the right hand of God. (s) *Ephes. 1. 20.* Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. (t) *Acts 1. 11.* Which also said,

said, Ye men of *Galilee*, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven. *Chap. 17. V. 31.* He hath appointed a day in the which he shall judge the World in Righteousness, by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

35. *Christ our Mediator wrought Redemption from that State of Sin, and Misery, into which we fell, and purchased a happy State of Life, and Salvation, for all to whom it is applied.*

36. Q. *How are we made partakers of the Redemption purchased by Christ?*

A. We are made partakers of the Redemption Purchased by Christ, (u) by the effectual Application of it to us, (x) by his holy Spirit.

(u) *John 1. 11.* He came unto his own, and his own received him not. *V. 12.* but as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name. (x) *Tit. 3. 5.* Not by works of Righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and renewing of the holy Ghost. *V. 6.* Which he shed on us abundantly through Jesus Christ our Saviour.

37. Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The (holy) Spirit applieth to us the Redemption purchased by Christ, (y) by working Faith in us, and thereby (z) uniting us to Christ in our effectual Calling.

(y) *Ephes.*

(y) *Ephes. 1. 13.* In whom ye also trusted, after that ye heard the Word of Truth, the Gospel of your Salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of Promise. *V. 14.* Which is an earnest of our Inheritance, until the Redemption of the purchased possession, unto the praise of his glory. *John 6. 37.* All that the Father giveth me, shall come unto me; and him that cometh to me, I will in no wise cast out. *V. 39.* And this is the Fathers Will which hath sent me, that of all which he hath given, I should lose nothing, but should raise it again at the last day. *Ephes. 2. 8.* By Grace ye are saved through Faith, and that not of your selves, it is the Gift of God. (z) *Ephes. 3. 17.* That Christ may dwell in your hearts by Faith, that ye being rooted and grounded in love. *1 Cor. 1. 9.* God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

38. Q. *What is effectual Calling?*

A. (Which) effectual Calling is the Work of God's Spirit (a); whereby; convincing us of our Sin and Misery (b), inlightning our Minds in the Knowledge of Christ (c), and renewing our Wills (d), he doth perswade and enable us to embrace Jesus Christ, freely offered to us in the Gospel (e).

(a) *2 Tim. 1. 9.* Who hath saved us, and called us with an holy Calling, not according to our works, but according to his own purpose and Grace which was given us in Christ Jesus before the World began. *2 Thess. 2. 13.* But we are bound to give thanks always to God for you, Brethren, beloved of the Lord, because God hath from the beginning, chosen you to salvation through sanctification of the Spirit, and belief of the Truth. *V. 14.* Whereunto he hath called you by our Gospel, to the obtaining of the Glory of the Lord Jesus Christ. *John 16. 8.* And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. (b) *Acts 2. 37.* Now when they heard this, they were pricked in their hearts, and said unto Peter,

and to the rest of the Apostles, Men and Brethren, *what shall we do?* (c) *Acts* 26. 18. To open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by Faith that is in me. (d) *Ezek.* 36. 26. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you hearts of flesh. *V.* 27. And I will put my Spirit within you, and will cause you to walk in my statutes, and ye shall keep my judgments, and do them. (e) *John* 6. 44. No Man can come unto me, except the Father which hath sent me, draw him, and I will raise him up at the last day. *V.* 45. As it written in the Prophets, and they shall be all taught of God; every Man therefore that hath heard, and hath learned of the Father, cometh unto me. *Phil.* 2. 13. For it is God that worketh in you, both to will and to do of his good pleasure. *John* 7. 37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

39. They who are effectually called do receive and partake of many Benefits by Christ: Some in this Life, before they die; some at their Deaths, and some at the Resurrection, in the last day.

40. Q. What Benefits do they that are effectually called, partake of in this Life?

A. They that are effectually called, do in this life partake of (f) Justification, (g) Adoption, (h) Sanctification, and the several Benefits which in this Life do either accompany or flow from them.

(f) *Rom.* 8. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

(g) *Ephes.*



(g) *Ephes. 1. 5.* Having predestinated us unto the adoption of Children by Jesus Christ to himself, according to the good pleasure of his Will. (h) *1 Cor. 1. 30.* Of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

41. Q. What is Justification?

A. Justification is an Act of God's free Grace, wherein he pardoneth all our sins (i,) and accepteth us as righteous in his sight (k,) only for the Righteousness of Christ imputed to us (l,) and received by Faith alone (m.)

(i) *Rom. 3. 24.* Being justified freely by his grace, through the redemption that is in Jesus Christ, *V. 25.* Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God *Rom. 4. 6.* Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works; *V. 7.* Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. *V. 8.* Blessed is the man, to whom the Lord will not impute sin. (k) *2 Cor. 5. 19.* To wit, that God was, in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation. *V. 21.* For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (l) *Rom. 5. 17.* For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. *V. 18.* Therefore, as by the offence of one, judgment came upon all men unto condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. *V. 19.* As by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous. (m) *Gal. 2. 16.* Knowing that man is not justified by the works of

the Law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the law shall no flesh be justified. *Phil. 3. 9.* And be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

42. Q. What is Adoption?

A. Adoption is an Act of God's (n) free Grace, whereby we are received into the number, and have a right to all the privileges of the Sons of God (o.)

(n) 1 *Joh. 3. 1.* Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. (o) *Joh. 1. 12.* As many as received him, to them gave he power to become the sons of God, even to them that believe on his Name. *Rom. 8. 17.* And if children, then heirs of God, and joint-heirs with Christ, if so be we suffer with him, that we may be glorified also together.

43. Q. What is Sanctification?

A. Sanctification is the work of God's free Grace (p,) whereby we are renewed in the whole Man, after the Image of God (q;) and are enabled more and more to die unto Sin, and live unto Righteousness (r.)

(p) 2 *Theff. 2. 13.* God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the belief of the truth. (q) *Ephes. 5. 23.* And be renewed in the spirit of your mind. *V. 24.* And that ye put on that new Man, which after God, is created in righteousness, and

and true holiness. (r) Rom. 6. 4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life. V. 6. Knowing this, that our old Man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

44. Q. What are the Benefits which in this Life do accompany, or flow from Justification, Adoption and Sanctification. A. The Benefits which in this Life do accompany, or flow from Justification, Adoption and Sanctification, are, Assurance of

God's Love, Peace of Conscience (f,) Joy in the Holy Ghost (t,) Increase of Grace (u,) and Perseverance therein to the end (x.)

(f) Rom. 5. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. V. 2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. V. 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. (t) Rom. 14. 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. (u) Prov. 4. 18. The path of the just is as the shining light, that shineth more and more unto the perfect day. (x) 1 Joh. 5. 13. These things have I written unto you that believe on the name of the Son of God, that you may know that ye have eternal life; and that ye may believe on the name of the Son of God. 1 Pet. 1. 5. Who are kept by the power of God, through faith unto salvation.

45. Q. *What benefits do Believers receive from Christ at death?* A. The Souls of Believers are at their death made perfect in

(y) Holiness, and do immediately pass into (z) Glory; and their Bodies being still united to (a) Christ, do rest in their (b) Graves till the (c) Resurrection.

(y) *Heb. 12. 23.* To the general assembly, and church of the first-born, which are written in heaven, and to God the Judge of all, *and to the spirits of just men made perfect.* (z) *2 Cor. 5. 1.* For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. *V. 6.* Therefore we are confident; knowing that whilst we are at home in the body, we are absent from the Lord. *V. 8.* We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord. *Phil. 1. 23.* For I am in a strait betwixt two, *having a desire to depart, and to be with Christ, which is far better.* *Luk. 23. 43.* And Jesus said unto him, Verily, I say unto thee, *to day shalt thou be with me in Paradise.* (a) *1 Thess. 4. 14.* For if we believe Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him. (b) *Isa. 57. 2.* He shall enter into peate, *they shall rest in their beds,* each one walking in his uprightness. (c) *Job 19. 26.* And though, after my skin, worms destroy this body, *yet in my flesh shall I see God.* *V. 27.* Whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me.

46. Q. *What benefit do Believers receive from Christ at the Resurrection?* A. At the Resurrection, Believers being raised up in Glory (d,) shall be openly acknowledged, and acquitted

quitted in the Day of Judgment (e,) and made perfectly blessed, in full enjoying of God (f,) to all Eternity (g.)

(d) 1 Cor. 15. 43. *It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power.* (e) Mat. 23. 23. His Lord said unto him, *Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.* Matth. 10. 32. *Whosoever shall confess me before men, him will I also confess before my Father which is in heaven.* (f) 1 Joh. 3. 2. *Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is.* 1 Cor. 13. 12. *For now we see through a glass darkly, but then face to face: now I know but in part, but then I shall know even as I am also known.* (g) 1 Theff. 4. 17. *Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord.* V. 18. *Wherefore comfort one another with these words.*

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## PART II.

*What Duties God requires of Man in his holy Law.*

1. Q. *What is the Duty which God requireth of Man?*

A. The Duty which God requireth of Man, is Obedience to his (b) revealed Will.

(b) Mic. 6. 8. He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? 1 Sam. 15. 22. And Samuel said, Hath the Lord as great delight in burnt offerings, and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice; and to hearken, than the fat of rams.

2. Q. *What did God at first reveal to Man for the Rule of his Obedience.*

A. The Rule which God at first revealed to Man for his Obedience, was the Moral Law (i.)

(i) Rom. 2. 14. For when the Gentiles, which have not the Law, do by nature the things contained in the Law; these having not the law, are a law unto themselves. V. 15. Which shew the work of the law written in their hearts; their consciences also bearing witness, and their thoughts the mean while accusing, or else excusing one another.

another. *Rom. 10. 5.* For Moses describeth the righteousness which is of the law, that the man which doth those things shall live by them.

3. Q. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the (k) ten Commandments.

(k) *Deut. 10. 4.* And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. *Matth. 19. 17.* And he said unto him, Why callest thou me good; there is none good but one, that is God; but if thou wilt enter into life, keep the commandments.

4. Q. What is the sum of the Ten Commandments?

A. The sum of the Ten Commandments is, To love the Lord our God with all our

Heart, with all our Soul, with all our Strength, and with all our Mind; and our Neighbour as our (l) selves.

(l) *Matth. 22. 37.* Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. *V. 38.* This is the first and great commandment, *V. 39.* And the second is like unto it, Thou shalt love thy neighbour as thy self. *V. 40.* On these two commandments hang all the law and the prophets.

5. Q. What is the Preface to the Ten Commandments?

A. The Preface to the Ten Commandments is in these words,

*Exod. 20. 2.* words, [ *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.* ]

6. Q. *What doth the Preface to the Ten Commandments teach us?*

A. The Preface to the Ten Commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his (n) Commandments.

(n) *Luk. 1. 74.* That he would grant unto us, *that we being delivered out of the hands of our enemies, might serve him without fear, V. 75.* In holiness and righteousness before him all the days of our lives. *1 Pet. 1. 15.* But as he that hath called you is holy, so be you holy in all manner of conversation. *V. 16.* Because it is written, *Be ye holy, for I am holy. V. 17.* And if you call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear. *V. 18.* Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers. *V. 19.* But with the precious blood of Christ, as of a lamb without blemish, and without spot.

7. Q. *Which is the first Commandment?*

A. The first Commandment *Exod. 20. 3.* is, [ *Thou shalt have no other Gods before me.* ]

Q. *What is required in the first Commandment?*

A. The first Commandment requireth us to know, and acknowledge God to be the only



only true God, and our (p) God, and to worship and glorifie him (q) accordingly.

(p) 1 Chron. 28. 9. And thou, Solomon, my son, *know thou the God of thy father*, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Deut. 26. 17. *Thou hast avouched the Lord this day to be thy God*, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice. (q) *Matth. 4. 10.* Then saith Jesus unto him, Get thee hence, Satan; for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Psal. 29. 2. *Give unto the Lord the glory due unto his Name; worship the Lord in the beauty of holiness.*

Q. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the (r) denying, or not worshipping and glorifying the true (s) God, as God, and our (t) God; and the giving that Worship and Glory to any other, which is due to him (u) alone.

(r) Psal. 14. 1. The fool hath said in his heart, *There is no God*: they are corrupt, they have done abominable works, there is none that doth good. (s) Rom. 1. 21. Because that when they knew God, *they glorified him not as God*; neither were they thankful, but became vain in their imaginations, and their foolish heart was darkened. (t) Psal. 81. 10. *I am the Lord thy God*, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. V. 11. *But my people would not hearken to my voice, and Israel would none of me.* (u) Rom. 1. 25. *Who changed the truth of God into a lie, and worshipped and served the Creature more than the Creator, who is blessed for ever, Amen.* V. 26. For this cause God gave them

them up unto vile affections: for even their women did change their natural use, into that which is against nature.

*Q. What are we especially taught by these words [before me] in the first Commandment?* *A. These words [before me] in the first Commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the Sin of having any other (x) God.*

(x) *Ezek. 8. 5, to the end. Psal. 44. 20. But if we have forgotten the name of our God, or stretched out our hands to a strange God, V. 21. Shall not God search this out? for he knoweth the secrets of the heart.*

*8. Q. Which is the second Commandment?* *A. The second Commandment is, [Thou shalt not make unto thee any graven Image, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thy self to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Commandments.]*

*Q. What is required in the second Commandment?* *A. The second Commandment requireth, the receiving, observing and keeping pure and entire, all such religious Worship and Ordinances,*

Ordinances, as God hath appointed in his (2) Word.

(2) *Deut. 32. 46.* And he said unto them, Set your hearts unto all the words which I testify among you this day, *which you shall command your children to observe to do all the words of this law.* *Matth. 28. 20.* Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, unto the end of the world. *Acts 2. 42.* And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers. . .

**Q.** What is forbidden in the second Commandment?

**A.** The second Commandment forbiddeth the worshiping of God by (a) Images, or any other way, not appointed in his (b) Word.

(a) *Deut. 4. 15.* Take ye therefore good heed unto your selves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire) *V. 16.* Lest you corrupt your selves, and make you a graven image, the similitude of any figure, the likeness of male or female; *V. 17.* The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air; *V. 18.* The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth. *V. 19.* And lest thou lift up thine eyes to heaven, and when thou seest the sun, moon and stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven. *Exod. 32. 5.* And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast of the Lord. *V. 8.* They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy Gods, O Israel;

O Israel, which have brought thee up out of the land of Egypt. (b) Deut. 12. 31. Thou shalt not do so unto the Lord thy God; for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their Gods. V. 32. Whatsoever I command you, observe to do; thou shalt not add thereto, nor diminish from it.

Q. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the second Commandment (to enforce our Observance of it) are, God's Sovereignty over (c) us (in these words, For I, the Lord;) his Propriety in (d) us, (in these words, Thy God;) and the Zeal he hath to his own (e) Worship, (in these words, For I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, &c.)

(c) Psal. 95. 2. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. V. 3. For the Lord is a great God, and a great King above all gods. V. 6. Oh, come, let us worship and bow down, let us kneel before the Lord, our Maker. (d) Psal. 45. 11. So shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him. (e) Exod. 34. 13. But ye shall destroy their altars, break their images, and cut down their groves. V. 14. For thou shalt worship no other God; for the Lord, whose name is Jealous, is a jealous God.

9. Q. Which is the third Commandment?

A. The third Commandment is, [Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.]

Exod. 27. 7.

Q. What

Q. What is required  
in the third Command-  
ment?

A. The third Com-  
mandment requireth  
the holy and reverend  
use of God's (g) Names,  
(h) Titles, (i) Attributes, (k) Ordinances,  
(l) Word, and (m) Works.

(g) *Matth. 6. 9.* After this manner therefore pray ye:  
Our Father which art in heaven, *hallowed be thy Name.*  
*Deut. 28. 58.* If thou wilt not observe to do all the words  
of this law, written in this book, *that thou mayest fear*  
*this glorious and fearful Name, THE LORD THY*  
*GOD.* (h) *Psal. 68. 4.* Sing unto God, sing praises to  
his name: *extol him that rideth upon the heavens, by his*  
*name JAH,* and rejoice before him. (i) *Rev. 15. 3.*  
And they sing the song of Moses, the servant of God, and  
the song of the Lamb, saying, Great and marvellous are  
thy works, Lord God Almighty; *just and true are thy*  
*ways, thou King of saints.* V. 4. Who shall not fear thee,  
O Lord, and glorifie thy Name? *for thou only art holy;*  
for all nations shall come and worship before thee, for thy  
judgments are made manifest. (k) *Mal. 1. 11, 14.* For  
from the rising of the sun, even unto the going down of  
the same, *my Name shall be great among the Gentiles;*  
and in every place, *incense shall be offered unto my Name,*  
*and a pure offering;* for my Name shall be great among  
the Heathen, saith the Lord of Hosts. V. 14. *But cursed*  
*be the deceiver, that bath in his flock a male, and vow-*  
*eth, and sacrificeth unto the Lord a corrupt thing;* for I  
am a great King, saith the Lord of Hosts, and my Name  
is dreadful among the Heathen. (l) *Psal. 138. 1.* I will  
praise thee with my whole heart; before the gods will I  
sing praise unto thee. V. 2. I will worship towards thy ho-  
ly temple, and praise thy Name for thy loving-kindness,  
and for thy truth; for thou hast magnified thy Word above  
all thy Name. (m) *Job 36. 24.* Remember that thou mag-  
nifie his work, which men behold.

Q. What

*Q. What is forbidden in the third Commandment?*

*A. The third Commandment forbiddeth all prophaning, or abusing of any thing, whereby God maketh himself (n) known.*

(n) *Mal. 1. 6. A son honoureth his father, and a servant his master. If then I be a Father, where is mine honour? And if I be a Master, where is my fear? saith the Lord of Hosts unto you, O priests, that despise my Name: and ye say, Wherein have we despised thy Name? V. 7. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. V. 12. But ye have prophaned it, in that ye say, The table of the Lord is polluted, and the fruit thereof, even as wheat is contemptible. Chap. 2. V. 2. If you will not hear, and if you will not lay it to heart, to give glory to my Name, saith the Lord of Hosts, I will even send a curse upon you, and will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. Chap. 3. 14. Ye have said, It is in vain to serve God; and what profit is it, that we have kept his ordinances, and that we have walked mournfully before the Lord of Hosts?*

*Q. What is the Reason annexed to the third Commandment?*

*A. The Reason annexed to the third Commandment, is, That however the Breakers of this Commandment may escape punishment from Men, yet the Lord our God will not suffer them to escape his righteous (o) Judgment.*

(o) *1 Sam. 2. 12. Now the sons of Eli were sons of Belial: they knew not the Lord. V. 17. Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord. V. 22. Now Eli*

*was*

was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the tabernacle of the congregation. *V. 24.* Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. *1 Sam. 3. 13.* For I have told him, that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. *Deut. 28. 58.* If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful Name, **THE LORD THY GOD**; *V. 59.* Then the Lord will make thy plagues wonderful, and the plagues of thy seed; even great plagues, and of long continuance; and sore sicknesses, and of long continuance.

10. Q. Which is the fourth Commandment? A. The fourth Commandment is, [Remember the Sabbath-day, to

keep it holy: six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy Daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.] *Exod. 20. 8, 9, 10, 11.*

Q. What is required in the fourth Commandment? A. The fourth Commandment requireth, the keeping holy to God, such set time as he hath appointed in his Word; expressly, one whole Day in seven, to be an holy Sabbath unto the (q) Lord.

(q) *Deut.*

(q) *Deut. 5. 12.* Keep the Sabbath-day, to sanctifie it, as the Lord thy God hath commanded thee. *V. 13.* Six days shalt thou labour, and do all thy work: *V. 14.* But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant, nor thine ox, nor thine ass, nor any of thy cattel, nor thy stranger that is within thy gates; that thy man servant, and thy maid servant may rest as well as thou.

Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the World, to the Resurrection of Christ, God hath appointed the seventh Day of the Week to be the weekly Sabbath: And the first Day of the Week ever since, to continue to the end of the World, which is the Christian (r) Sabbath.

(r) *Gen. 2. 2.* And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he made. *V. 3.* And God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God created and made. *1 Cor. 16. 1.* Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. *V. 2.* Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. *Acts 20. 7.* And upon the first day of the week, when the Disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight.

Q. How is the Sabbath to be sanctified?

A. The sabbath is to be sanctified by an holy resting all that (s) day, even from such worldly Employments, and Recreations,



creations, as are lawful on other (r) days, and spending the whole time in the publick and private Exercises of God's (u) Worship ; except so much as is to be taken up in the works of (x) Necessity and Mercy.

(f) *Exod. 20. 8.* Remember the Sabbath-day, to keep it holy. *V. 10.* But the seventh day is the Sabbath of the Lord thy God ; in it thou shalt do no manner of work ; thou, nor thy son, &c. (t) *Nebem. 13. 15.* In those days saw I in Judah, some treading wine-presses on the Sabbath-day, and bringing in sheaves, and lading asses ; as also wine, grapes and figs, and all manner of burthens, which they brought into Jerusalem on the Sabbath-day ; and I testified against them in the day wherein they sold victuals. *V. 16.* There dwelt men of Tyre also therein, which brought fish, and all manner of wares, and sold on the Sabbath-day unto the children of Judah, and in Jerusalem. *V. 17.* Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and prophane the Sabbath-day ? *V. 18.* Did not your fathers thus ? and did not God bring all this evil upon us, and upon this city ? yet ye bring more wrath upon Israel, by prophaning the Sabbath. *V. 19.* And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath : and some of my servants I set at the gates, that there should be no burthen brought in on the Sabbath-day. *V. 21.* Then testified I against them, saying, Why lodge ye about the wall ? If ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. *V. 22.* And I commanded the Levites, that they should cleanse themselves, and come and keep the gates, to sanctifie the Sabbath. Remember me, O my God, concerning this also, &c. — (u) *Luk. 4. 16.* And he came to Nazareth, where he had been brought up ; and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. *Acts 20. 7.* And on the first day of the week, &c.

*Ec.* *Psal.* 92. Title, A psalm, or song for the Sabbath-day. *Isa.* 66. 23. And it shall come to pass, that from one New Moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. (x) *Matth.* 12. from *V.* 1, to 13. At that time Jesus went on the Sabbath-day through the corn, and his Disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees, &c. — *V.* 12. Is it lawful to do well on the Sabbath-days?

*Q.* What are the Sins forbidden in the fourth Commandment?

*A.* The fourth Commandment forbiddeth the omission, or careless performance of the Duties (y) required, and the prophaning the Day by (z) idleness, or doing that which is in it self (a) sinful, or by unnecessary Thoughts, Words, or Works, about our worldly Employments or (b) Recreations.

(y) *Ezek.* 22. 26. Her priests have violated my law, and prophaned mine holy things: they have put no difference between the holy and prophane, neither have they bewed difference between the unclean and clean: they have bid their eyes from my Sabbaths, and I am prophaned among them. *Amos* 8. 5. Saying, When will the New Moon be gone, that we may sell corn; and the Sabbath, that we may set forth wheat? making the ephah small, and the shekel great, and falsifying the balances by deceit. *Mal.* 1. 13. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of Hosts: and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: Should I accept this of your hand, saith the Lord. (z) *Acts* 20. 7. And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until mid-Night. — *V.* 9. And there sate in a window a certain young man, named

*med Eurychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. (a) Ezek. 23. 38. Moreover, thus they have done to me; They have defiled my Sanctuary in the same day, and have prophaned my Sabbaths. (b) Jer. 17. 24. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burthen through the gates of this city on the Sabbath-day; but hallow the Sabbath-day, to do no work therein; V. 25. Then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever. V. 26. And they shall come from the city of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south; bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. Isa. 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shall honour him; not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.*

*Q. What are the Reasons annexed to the fourth Commandment?*

*A. The Reasons annexed (to press the Observation of the Sabbath-day) to the fourth Commandment, are, God's allowing us six Days of the Week for our own (c) Employment, (in these words, Six days shalt thou labour;) his challenging a special property in the seventh, (in these words, But the seventh day is the Sabbath of the Lord thy God;) his own Example (of finishing all his Works in six days, and resting on the seventh*

*venth, in these words, For in six days the Lord made heaven and earth, &c. and rested the seventh day; ) and his blessing the (d) Sabbath-day, (in these words, Wherefore the Lord blessed the Sabbath-day.)*

(c) *Exod. 20. 9.* Six days shalt thou labour, and do all thy work. (d) *Exod. 20. 11.* For in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

11. Q. Which is the fifth Commandment?

A. The fifth Commandment is, [*Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*]

Q. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the Honour, and performing the Duties belonging to every one, in their several Places and Relations; as (e) Superiors, (f) Inferiors, or (g) Equals.

(e) *Ephes. 5. 21.* Submitting your selves one to another, in the fear of God. (f) *1 Pet. 2. 17.* Honour all men. Love the brotherhood. Fear God. Honour the King. (g) *Rom. 12. 10.* Be kindly affectioned one to another, with brotherly love, in honour preferring one another.

Q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing

doing any thing against the Honour and Duty which belongeth to every one, in their several Places and (b) Relations.

(b) *Matth. 15. 4.* For God commanded, saying, Honour thy father, and mother, and he that curseth father, or mother, let him die the death. *V. 5.* But ye say, Whosoever shall say to his father, or his mother, It is a gift by whatsoever thou mightest be profitted by me, *V. 6.* And honour not his father, or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. *Ezek 34. 2.* Son of man, prophesie against the shepherds of Israel; prophesie, and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel, that do feed themselves; Should not the shepherds feed the flocks? *V. 3.* Ye eat the fat, and cloath you with the wool; ye kill them that are fed, but ye feed not the flock. *V. 4.* The diseased have ye not strengthened, nor have ye healed that which was sick, nor bound up that which was broken, nor brought again that which was driven away, nor sought that which was lost; but with force and cruelty have ye ruled them. *Rom. 13. 8.* Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

*Q. What is the Reason annexed to the fifth Commandment?*

*A.* The Reason annexed to the fifth Commandment, is, a Promise of long Life and Prosperity (as far as shall serve for God's Glory, and their own Good) to all such as keep this (i) Commandment.

(i) *Deut. 5. 16.* Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee. *Ephes. 6. 2.* Honour thy father and thy mother, (which is the first Commandment with promise.) *V. 3.* That

That it may be well with thee, and thou mayest live long on the earth.

12. Q. Which is the sixth Commandment?

A. The sixth Commandment is, [Thou shalt not kill.]  
Exod. 20. 13.

Q. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawful endeavours to preserve our own (k) Life, and the Life of (l) others.

(k) Ephes. 5. 28. So ought men to love their own wives, as their own bodies. He that loveth his wife, loveth himself. V. 29. For no man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church. (l) 1 King. 18. 4. For it was so, when Jezabel cut off the the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

Q. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own Life, or the Life of our Neighbour unjustly, or whatsoever tendeth (m) thereunto.

(m) Acts 16. 28. But Paul cried with a loud voice, saying, Do thy self no harm, for we are all here. Gen. 9. 6. Who-so sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.

13. Q. Which is the seventh Commandment?

A. The seventh Commandment is, [Thou shalt not commit Adultery.]  
Exod. 20. 14.

Q. What

**Q.** What is required in the seventh Commandment?

**A.** The seventh Commandment requireth the preservation of our own, and our Neighbour's Chastity, in Heart, Speech and (n) Behaviour.

(n) 1 Cor. 7. 2. *Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband.* V. 3. *Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.* V. 5. *Defraud ye not one the other, except it be with consent for a time, that ye may give, &c.* V. 34. There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, *how she may be holy, both in body and in spirit*; but she that is married, &c. — V. 36. But if any man think that he becometh himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not; *let them marry.* Col. 4. 6. *Let your speech be always with grace, &c.* 1 Pet. 3. 2. *While they behold your chaste conversation, &c.* —

**Q.** What is forbidden in the seventh Commandment?

**A.** The seventh Commandment forbiddeth all unchaste Thoughts, Words and (o) Actions.

(o) Matth. 15. 19. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, &c.* Matth. 5. 28. *But I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart.* Ephes. 5. 3. *But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh Saints.* V. 4. *Neither filthiness, nor foolish talking, &c.* —

14. Q. Which is the eighth Commandment?

A. The eighth Commandment  
Exod. 20. 15. is, [Thou shalt not steal.]

Q. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawful procuring and furthering the Wealth, and outward Estate of our selves and (p) others.

(p) Gen. 30. 30. For it was little which thou hadst before I came, and it is now increased unto a multitude, and the Lord hath blessed thee since my coming; and now, when shall I provide for my own house also? 1 Tim. 5. 8. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. Lev. 25. 35. And if thy brother be waxen poor, and fallen to decay with thee, then thou shalt relieve him; yea, though he be a stranger, or sojourner, that he may live with thee. Deut. 22. 1. Thou shalt not see thy brother's ox, or his sheep go astray, and hide thy self from them; thou shalt in any case bring them back again unto thy brother. V. 2. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. V. 3. In like manner shalt thou do with his ass, and with his raiment, and with all lost things of thy brother's, that thou hast found: thou mayest not hide thy self. V. 4. Thou shalt not see thy brother's ox, or his ass fall down by the way, and hide thy self from them: thou shalt surely help him, to lift them up again. Exod. 23. 4. If thou meet thine enemy's ox, or ass, going astray, thou shalt surely bring it back to him again. V. 5. If thou see the ass of him that hateth thee, lying under his burthen, and wouldest forbear to help him; thou shalt surely help him. Gen. 47. 14. And Joseph gathered up all the money that was found



found in the land of Egypt, and Canaan, for the corn which they bought, and he brought the money into Pharaoh's house. V. 20. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

*Q. What is forbidden in the eighth Commandment?* *A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our Neighbour's Wealth, or outward (r) Estate.*

(r) *Prov. 21. 17. & 23. 20, 21. & 28. 19. See all these in the Bible. Ephes. 4. 28. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*

*15. Q. Which is the ninth Commandment?* *A. The ninth Commandment is, [Thou shalt not bear false witness against thy Neighbour.]*

*Q. What is required in the ninth Commandment?* *A. The ninth Commandment requireth the maintaining and promoting of Truth between Man and (s) Man, and of our own, and our Neighbour's good (t) Names; especially (u) in Witness-bearing.*

*Matth. 23. 16. These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgments of truth and peace in your gates. (v) Jo 1. 7. 12. Demetrius hath a good report of all men, and of*

*the truth it self: yea, and we also bear record, and ye know that our record is true. (u) Prov. 14. 5. A faithful witness will not lye, but a false witness will utter lyes. V. 25. A true witness delivereth souls, but a deceitful witness speaketh lyes.*

*Q. What is forbidden in the ninth Commandment?*

*A. The ninth Commandment forbiddeth whatsoever is prejudicial to Truth, or injurious to our own, or Neighbour's good (x) Name.*

*(x) 1 Sam. 17. 28. And Eliab, his eldest brother, heard when he spake unto the men, and Eliab's anger was kindled against David; and he said, Why comest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battel. Levit. 19. 16. Thou shalt not go up and down as a tale-bearer among thy people, neither shalt thou stand against the blood of thy neighbour; I am the Lord. Psal. 15. 3. He that back-biteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour.*

*16. Q. Which is the tenth Commandment?*

*A. The tenth Commandment is, [Thou*

*Exod. 20. 17.*

*shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbours.*

*Q. What is required in the tenth Commandment?*

*A. The tenth Commandment requireth full Contentment with our*

our own (y) Condition, with a right and charitable frame of Spirit toward our (z) Neighbour, and all that is his.

(y) *Heb. 13. 5.* Let your conversation be without covetousness, and be content with such things as you have; for he hath said, I will never leave thee, nor forsake thee.

*1 Tim. 6. 6.* But godliness with contentment is great gain.

(z) *Job 31. 29.* If I rejoiced at the destruction of him that hated me, or lift up my self when evil found him. *Rom. 12. 15.* Rejoice with them that do rejoice, and weep with them that weep. *1 Tim. 1. 5.* Now the end of the commandment is, charity out of a pure heart, and of a good conscience, and of faith unfeigned.

*1 Cor. 13. 4.* Charity suffereth long, and is kind; charity envieth not; charity vaunteth not it self, is not puffed up, *V. 5.* Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, *V. 6.* Rejoiceth not in iniquity, but rejoiceth in the truth; *V. 7.* Beareth all things, believeth all things, hopeth all things, endureth all things.

**Q.** What is forbidden in the tenth Commandment?

**A.** The tenth Commandment forbiddeth all discontentment with our own (a) Estate, envying or grieving at the good of our (b) Neighbour, and all inordinate Motions and Affections to any thing that is (c) his.

(a) *1 King. 21. 4.* And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread. *Esth. 5. 13.* Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. *1 Cor. 10. 10.* Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. (b) *Gal. 5. 26.* Let us not be desirous of vain glory, provoking

one another, envying one another. *Jam. 3. 14.* But if ye have bitter envying and strife in your hearts, glory not, and lye not against the truth. *V. 16.* For where envying and strife is, there is confusion, and every evil work. (c) *Rom. 7. 7.* What shall we say then? Is the Law sin? God forbid: nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not cover. *V. 8.* But sin taking occasion by the commandment, wrought in me all manner of concupiscence; for without the law, sin was dead. *Rom. 13. 9.* For this, Thou shalt not commit adultery; Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self. *Deut. 5. 21.* Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.

17. Q. *Is any man able perfectly to keep the Commandments of God?*

A. No meer Man, since the Fall, is able, in this Life, perfectly to keep the Commandments of (d) God; but doth break them in Thought, Word and (e) Deed.

(d) *Eccles. 7. 20.* For there is not a just man on earth, that doeth good, and sinneth not. *1 Joh. 1. 8.* If we say that we have no sin, we deceive our selves, and the truth is not in us. *V. 10.* If we say that we have not sinned, we make him a lyer, and his word is not in us. *Gal. 5. 17.* For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would. (e) *Gen. 6. 5.* And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. *Gen. 8. 21.* And the Lord smelled a sweet savour; and the Lord said in his

his heart, I will not again curse the ground any more for man's sake, *for the imagination of man's heart is evil from his youth*; neither will I again smite any more every thing living, as I have done. *Rom. 3. 9.* What then? are we better than they? No, in no wise; for we have before proved, *both Jews and Gentiles, that they are all under sin, — and so on, to V. 21. Jam. 3. 2. For in many things we offend all.* If any man offend not in word, the same is a perfect man, and able also to bridle the whole body, — *and so on, to V. 13.*

18. Q. *Are all transgressions of the Law equally heinous?* A. Some sins in themselves, and by reason of several Aggravations, are more heinous in the sight of God than (f) others.

(f) \*Ezek. 8. 6. He said furthermore unto me, Son of Man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my Sanctuary? But turn thee yet again, and thou shalt see greater abominations. *V. 13.* He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. *V. 15.* Then said he unto me, Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these. *1 Joh. 5. 16.* If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. *There is a sin unto death:* I do not say that he shall pray for it. *Psal. 78. 17. And they sinned yet more against him, by provoking the most High in the wilderness. V. 32. For all this, they sinned still, and believed not for his wondrous works. V. 36. Yet they tempted and provoked the most high God, and kept not his testimonies.*

19. What doth every sin deserve? A. (But whatever the Sin is, great, or small) every

every Sin deserveth God's Wrath and Curse, both in this Life, and that which is to (g) come.

(g) *Ephes. 3. 6.* Let no man deceive you with words; for because of these things cometh the wrath of God upon the children of disobedience. *Gal. 3. 10.* For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them. *Lam. 3. 39.* Wherefore doth a living man complain, a man for the punishment of his sins? *Matth. 25. 41.* Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

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PART

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## PART III.

*What Duties God requires of sinful Man in the Law of Grace, or Gospel, for the escaping of God's deserved Wrath and Curse.*

1. **G**OD hath not left sinful man to perish in the state of Sin and Misery, into which he is fallen; but the first Covenant of Life or Works being broken by the first Adam, God hath made a second Covenant of Grace, to bring sinners to Eternal Salvation, by Jesus Christ, the Redeemer, according to certain Terms and Conditions, which God doth require of all, and doth work in all that are saved. There are several Duties and Conditions which God requires of sinful Man, to escape the Wrath and Curse of God due to us for Sin. We call them Conditions, because God requireth them from us.

2. *What doth God require of us, that we may escape his Wrath and Curse due to us for sin?*

*A. To escape the the Wrath and Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ,*

C 5,

Repent-

Repentance unto (a) Life; with the diligent use of all the outward means, whereby Christ communicateth to us the Benefits of (b) Redemption.

(a) *Acts 20. 21.* Testifying both to the Jews, and also to the Greeks, *repentance towards God, and faith towards our Lord Jesus Christ.* (b) *Prov. 2. 1.* My son, if thou wilt receive my words, and *hide my commandments with thee, &c.* V. 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God. Chap. 8. 33. Hear instruction, and be wise, and refuse it not. V. 34. Blessed is the man that heareth me, waiting daily at my gates, waiting at the posts of my doors. V. 35. But who-so findeth me, findeth life, and shall obtain favour of the Lord. *Isa. 55. 3.* Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. 1

3. Q. What is Faith  
in Jesus Christ?

1. A. Faith in Jesus Christ is a (c) Saving Grace, whereby we receive, and rest upon him alone for Salvation, as he is offered to us in the (d) Gospel.

(c) *Heb. 10. 39.* But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. (d) *Joh. 1. 12.* But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name. *Isa. 26. 3.* Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. V. 4. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength. *Phil. 3. 9.* And be found in him; not having mine own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith. *Gal 2. 16.* Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified



justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.

4. Q. *What is Repentance unto Life?*

2. A. Repentance unto Life is a (e) Saving Grace, whereby a Sinner, out of true sense of his (f) Sin, and apprehension of the Mercy of God in (g) Christ, doth, with Grief, and Hatred of his Sin, turn from it, unto (h) God, with full purpose of, and endeavour after new (i) Obedience.

(e) *Acts 11. 18.* When they heard these things, they held their peace, and glorified God, saying, *Then hath God also to the Gentiles granted repentance unto life.* (f) *Act. 2. 37.* Now when they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and brethren, *what shall we do?* V. 38. *Then said Peter unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* (g) *Joel 2. 12.* Therefore also now, saith the Lord, *Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.* Jer. 3. 22. *Return, ye back-sliding children, and I will heal your back-slidings: Behold, we come unto thee; for thou art the Lord our God.* (h) Jer. 31. 18. *I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised as a bullock accustomed to the yoke: Turn thou me, and I shall be turned; for thou art the Lord my God.* V. 19. *Surely, after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.* Ezek 36. 31. *Then shall ye remember your own evil ways, and your doings, which were not good, and shall loath your selves in your own sight, for your iniquities, and for your abominations.* (i) *2 Cor.*

7. 11. For behold, this self-same thing, *that ye sorrowed after a godly sort*, what carefulness it wrought in you; yea, what clearing of your selves; yea, what indignation; yea, what fear; yea, *what vehement desire*; yea, what zeal; yea, what revenge? in all things you have approved your selves to be clear in this matter. *Isa. 1. 16. Wash ye, make ye clean, put away the evil of your doings before mine eyes, cease to do evil. V. 17. Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*

5. Q. *What are the outward Means whereby Christ communicateth to us the Benefits of Redemption?*

3. A. The outward and ordinary Means whereby Christ communicateth to us the Benefits of Redemption, are, his Ordinances; especially, the Word, Sacraments and Prayer; all which are made effectual to the Elect for (k) Salvation.

(k) *Matth. 28. 19. Go ye therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. V. 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. Acts 2. 42. And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers. V. 46. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; V. 47. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

6. Q. *How is the Word made effectual to salvation?*

1. A. The Spirit of God maketh the reading, but especially the preaching

preaching of the Word, an effectual means of convincing and converting Sinners, and of building them up in Holiness and Comfort, through Faith unto (1) Salvation.

(1) Nehem. 8. 8. *So they read in the book in the law of God distinctly, and gave the sence, and caused them to understand the reading.* 1 Cor. 14. 24. *But if all prophesie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.* V. 25. And thus are the secrets of his heart made manifest; and so falling down on his face, *he will worship God, and report that God is in you of a truth.* Acts 26. 18. *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* Psal. 19. 8. *The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightning the eyes.* Act. 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, Rom. 15. 4. *For whatsoever things were written afore-time, were written for our learning, that we, through patience, and comfort of the scriptures, might have hope.* 2 Tim. 3. 15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. V. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, &c. V. 17. *That the man of God may be perfect, thoroughly furnished unto good works.* Rom. 10. 14. *How shall they believe in him, of whom they have not heard? and how shall they hear without a preacher?* V. 15. *And how shall they preach, except they be sent?* &c. And V. 16. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth; to the Jews first, and also to the Greeks.

Q. *How*

Q. *How is the Word to be read and heard, that it may become effectual to Salvation?*

2. A. That the Word may become effectual to Salvation, we must attend thereunto with (m) Diligence, (n) Preparation, and (o) Prayer; receive it with Faith and (p) Love, lay it up in our (q) Hearts, and practise it in our (r) Lives.

(m) Prov. 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. (n) 1 Pet. 2. 1. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, V. 2. as new-born babes, desire the sincere milk of the word, that ye may grow thereby. (o) Psal. 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. (p) Heb. 4. 2. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. 2 Thess. 2. 10. With all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved. (q) Psal. 119. 11. Thy word have I hid in my heart, that I might not sin against thee. (r) Luk. 8. 15. But that on the good ground, are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. Jam. 1. 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his dealing.

7. Q. *How do the Sacraments become effectual Means of Salvation?*

1. A. The Sacraments become effectual Means of Salvation, not from any virtue in them, or in him that doth administer them; but only by the Blessing

of

of (f) Christ, and the working of his Spirit in them that by Faith receive (r) them.

(f) 1 Pet. 3. 20. The like figure whereunto even Baptism doth also now save us: not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the Resurrection of Jesus Christ. Matth. 3. 11. I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire. 1 Cor. 3. 6. I have planted, Apollo watered, but God gave the increase. V. 7. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. (r) 1 Cor. 12. 13. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been made all to drink into one spirit.

Q. What is a Sacrament?

2. A. A Sacrament is an holy Ordinance, instituted by Christ; wherein, by sensible signs, Christ, and the Benefits of the new Covenant are represented, sealed and applied to (u) Believers.

(u) Gen. 17. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. V. 10. This is my covenant which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised. Exod. 12. throughout. 1 Cor. 11. 23. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. V. 26. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Q. Which

3. *A.* The Sacraments of the New Testament are (x) Baptism, and the Lord's (y) Supper.

(x) *Matth.* 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (y) *Matth.* 26. 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat; this is my Body. V. 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; V. 28. For this is my blood of the New Testament, which is shed for many for the remission of sins.

Q. What is Baptism? 1. *A.* Baptism is a Sacrament, wherein the Washing of Water, in the Name of the Father, and of the Son, and of the Holy (z) Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the Benefits of the Covenant of Grace, and our Engagement to be the (a) Lord's.

(z) *Matth.* 28. 19. Go ye therefore and teach all nations, baptizing them, &c. (a) *Rom.* 6: 4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. *Gal.* 3. 27. For as many of you as have been baptized into Christ, have put on Christ.

Q. To whom is Baptism to be administred? 2. *A.* Baptism is not to be administred to any that are out of the Visible

Visible Church, till they profess their Faith in Christ, and Obedience to (b) him; but the Infants of such as are Members of the Visible Church, are to be (c) baptized.

(b) *Acts 8. 36.* And as they went on their way, they came to a certain water: and the Eunuch said, See, here is water, what doth hinder me to be baptized? *V. 37.* And Philip said, If thou believest with all thine heart, thou mayest. And he answered, I believe that Jesus Christ is the Son of God. *Acts 2. 38.* Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. (c) *Acts 2. 39.* For the promise is unto you, and to your children, and to all that are as far off, even as many as the Lord our God shall call. *Gen. 17. 7.* And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee; and to thy seed after thee. *V. 10.* This is my covenant which ye shall keep between me and you, and thy seed after thee; Every man-child among you shall be circumcised. *Col. 2. 11.* In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. *V. 12.* Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. *1 Cor. 7. 14.* For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, and now they are holy.

*Q. What is the Lord's Supper?*

*1. A. The Lord's Supper is a Sacrament, wherein, by Giving and Receiving Bread and Wine, according to Christ's Appointment, his Death is shewed forth; and the worthy Receivers are, not after*

ter a corporal and carnal manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their spiritual Nourishment, and growth in (d) Grace.

(d) 1 Cor. 11. 23. I have received of the Lord that which also I delivered unto you; that the Lord Jesus, the same night wherein he was betrayed, took bread; V. 24. *And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you; this do in remembrance of me.* V. 25. After the same manner also he took the cup, when he had supped, saying, *This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.* V. 26. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. 10. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?*

*Q. What is required to the worthy Receiving of the Lord's Supper?*

2. *A.* It is required of them that would worthily partake of the Lord's Supper, That they examine themselves of their Knowledge to discern the Lord's (e) Body, of their Faith to feed upon (f) him, of their (g) Repentance, (h) Love, and (i) new Obedience; lest coming unworthily, they eat and drink Judgment to (k) themselves.

(e) 1 Cor. 11. 28. *But let a man examine himself, and so let him eat of that bread, and drink of that cup.* V. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the Lord's body.* (f) 2 Cor. 13. 5. *Examine your selves, whether ye be in the faith; prove your own selves: know you not that Jesus Christ is in you, except ye be reprobates.*

(g) 1 Cor.



(g) 1 Cor. 11. 31. For if we would judge our selves, we should not be judged. (h) 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? V. 17. For we being many, are one bread, and one body; for we are all partakers of that one bread. (i) 1 Cor. 5. 7. Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened: for even Christ our Passover is sacrificed for us. V. 8. Therefore let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (k) 1 Cor. 11. 28, 29.

§. 3. The third outward and ordinary Means whereby Christ communicateth to us the Benefits of Redemption, is Prayer.

Q. What is Prayer?

1. A. Prayer is an Offering up of our Desires unto (l) God, for things agreeable to his (m) Will, in the Name of (n) Christ; with Confession of our (o) Sins, and thankful Acknowledgment of his (p) Mercies.

(l) Psal. 62. 8. Trust in him at all times, ye people; pour out your hearts before him: God is a refuge for us. Selah. (m) 1 Joh. 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. (n) Joh. 16. 23. And in that day ye shall ask me nothing: Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. (o) Psal. 32. 5. I acknowledge my sins unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah. V. 6. For this shall every one that is godly pray unto thee, in a time when thou mayest be found: surely in the floods of great waters they shall come nigh unto him. Dan. 9. 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the

the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. (p) *Phil. 4. 6.* Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.

*Q. What Rule hath God given for our Direction in Prayer?*

*2. A.* The whole Word of God is of use to direct us in (q) Prayer; but the special Rule of Direction is, that Form of Prayer which Christ taught his Disciples, commonly called *The (r) Lord's Prayer.*

(q) *1 Job. 5. 14.* And this is the confidence that we have in him, that if we ask any thing according to his will, he beareth us. (r) *Matth. 6. 6, 10, 11, 12, 13.* After this manner therefore pray ye, *Our Father, &c.* — *Luk. 11. 2.* And he said unto them, When ye pray, say, *Our Father, &c.*

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PART

## PART IV.

### *A short Exposition of the Lord's Prayer.*

**I**N the Lord's Prayer there are three Parts: 1. *A Preface.* 2. *Six Petitions.* 3. *The Conclusion.*

1. Q. *What doth the Preface of the Lord's Prayer teach us?* A. The Preface of the Lord's Prayer, which is,

[*Our Father, which art in Heaven,* *Matth. 6. 9.*] teacheth us, to draw near to God with all holy Reverence and Confidence, as Children to a Father ready to (a) help us; and that we should pray with, and for (b) others.

(a) *Rom. 8. 15.* For ye have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry, *Abba, Father.* *Luk. 11. 13.* If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him. (b) *Acts 12. 5.* Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. *1 Tim. 2. 1.* I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: *V. 2.* For kings, and for all that are in authority, &c.

2. Q. *What do we pray for in the first Petition?* 1. A. In the first Petition, which is, [*Hallowed*

lowed be thy Name,] we pray, that  
*Matth. 6. 9.* God would enable us, and others,  
 to glorific him in all that whereby he maketh  
 himself (c) known; and that he would dispose  
 all things to his own (d) Glory.

(c) *Psal. 67. 2.* That thy way may be known upon earth,  
 thy saving health among all nations. *V. 3.* Let the people  
 praise thee, O God; let all the people praise thee. (d) *Psal.*  
*83. throughout.*

Q. What do we pray  
 for in the second Petition?

2. *As in the second Pe-*  
*Mat. 6. 10.* titution, which  
 is, [Thy King-

dom come,] we pray, that Satan's Kingdom  
 may be (e) destroyed, and that the Kingdom of  
 Grace might be (f) advanced, our selves and  
 others brought into it, and kept in (g) it; and  
 that the Kingdom of Glory may be (h) hastened.

(e) *Psal. 68. 1.* Let God arise, let his enemies be scat-  
 tered: let them also that hate him, flee before him. *V. 18.*  
 Thou hast ascended on high, thou hast led captivity captive,  
 thou hast received gifts for men; yea, for the rebellious  
 also; that the Lord God might dwell among them. (f) *Rev.*  
*12. 10.* And I heard a loud voice, saying in heaven, Now is  
 come salvation, and strength, and the kingdom of our God,  
 and the power of his Christ; for the accuser of our brethren  
 is cast down, which accused them before God day and night.  
*V. 11.* And they overcame him by the blood of the Lamb,  
 and by the word of their testimony, and they loved not their  
 lives unto the death. (g) *2 Thess. 3. 1.* Finally, brethren,  
 pray for us, that the word of the Lord may have free course,  
 and be glorified, even as it is with you. *Rom. 10. 1.* Bre-  
 thren, my heart's desire and prayer to God for Israel, is,  
 that they might be saved. *Joh. 17. 9.* I pray for them: I  
 pray not for the world, but for them that thou hast given  
 me; for they are thine —. *V. 20.* Neither pray I for  
 these

these alone, but for them also which shall believe on me through their word. (b) Rev. 22. 20. He which testifieth these things, saith, Surely, I come quickly, Amen. Even so, Come, Lord Jesus.

Q. What do we pray for in the third Petition? 3. A. In the third Petition, which is, [*Thy Will be done on Earth as it is in Heaven,*] we pray, that God would make us able and willing to know, obey and submit to his Will in all (i) things, as the Angels do in (k) Heaven.

(i) Psal. 67. throughout. Psal. 119. 36. Encline my heart to thy testimonies, and not to covetousness. Matth. 26. 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father! if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. 2 Sam. 15. 25. And the king said unto Zadock, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation. Job 1. 21. And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (k) Psal. 103. 20. Bless the Lord, ye his Angels that excel in strength, and do his commandments; hearkening unto the voice of his word. V. 21. Bless the Lord, all ye his hosts, ye ministers of his, that do his pleasure.

Q. What do we pray for in the fourth Petition? 4. A. In the fourth Petition, which is, [*Give us this day our daily bread,*] we pray, that of God's free Gift, we may receive a competent Portion of the good things of this Life, and enjoy his (l) Blessings with them.

(l) Prou.

(1) Prov. 30. 8. Remove far from me vanity and lyes: give me neither poverty nor riches: *feed me with food convenient for me.* V. 9. Left I be full, and deny thee, and say, Who is the Lord? And lest I be poor, and steal, and take the name of my God in vain. Gen. 28. 20. And Jacob vowed a vow, saying, If God will be with me, and keep me in this way that I go, *and will give me bread to eat, and raiment to put on.* 1 Tim. 1. 4. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. V. 5. *For it is sanctified by the word of God, and prayer.*

Q. What do we pray  
for in the fifth Petition?

5. A. In the fifth Petition, which  
Mat. 6. 12. is, [*And forgive*

*us our Debts, as we forgive our Debtors,*] we pray, that God, for Christ's sake, should freely pardon all our (m) Sins; which we are the rather encouraged to ask, because by his Grace we are enabled, from the Heart to forgive (n) others.

(m) Psal. 51. 1. *Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy mercies, blot out my transgressions.* V. 2. *Wash me thoroughly from mine iniquity, and cleanse me from my sin.* V. 7. *Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.* V. 9. *Hide thy face from my sins, and blot out all mine iniquities.* Dan. 9. 17. Now therefore, our God, bear thou the prayer of thy servant, and his supplication. V. 19. O Lord, hear; O Lord, forgive, for thine own sake. (n) Luk. 11. 4. *And forgive us our sins; for we also forgive every one that is indebted to us.* Matth. 18. 35. So likewise shall my heavenly Father do also to you, if ye, from your hearts, forgive not every one his brother their trespasses.

Q. What do we pray  
for in the sixth Petition?

6. A. In the sixth Petition, which is, [*And lead*

lead us not into Temptation, but deliver us from Evil,] we pray, that God *Mat. 6. 13.* would either keep us from being tempted to (o) Sin, or support and deliver us when we are (p) tempted.

(o) *Matth. 26. 41.* Watch and pray, that ye enter not into Temptation: the spirit indeed is willing, but the flesh is weak. (p) *2 Cor. 12. 8.* For this thing, I besought the Lord thrice, that it might depart from me.

3. Q. What doth the Conclusion of the Lord's Prayer teach us?

A. The Conclusion of the Lord's Prayer, which is, [For thine *Mat. 6. 13.*

is the Kingdom, the Power, and the Glory, for ever. Amen,] teacheth us, to take our Encouragement in Prayer from (q) God only; and, in our Prayers, to praise him; ascribing Kingdom, Power and Glory to (r) him: And in testimony of our Desire and Assurance to be heard, we say, (s) Amen: (or, So be it.)

(q) *Dan. 9. 4.* And I prayed unto the Lord, my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and keep his commandments. *V. 7.* O Lord, righteousness belongeth unto thee, but unto us, confusion of faces; as at this day, to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. *V. 8.* O Lord, to us belongeth confusion of face, to our kings, to our princes, to our fathers, because we have trespassed against thee. *V. 9.* To thee Lord our God belongs mercies and forgivenesses, though we have rebelled against him. *V. 16.* O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy

*fury be turned away from the city Jerusalem, thy holy mountain ; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. V. 17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the Sanctuary that is desolate, for the Lord's sake. V. 18. O my God, incline thine ear, and hear ; open thine eyes, and behold our desolation, and the city that is called by thy Name ; for we do not present our supplications before thee for our righteousness, but for thy great mercies. V. 19. O Lord, hear ; O Lord, forgive ; O Lord, hearken and do : defer not, for thine own sake, O my God ; for thy city, and thy people are called by thy Name. (r) 1 Chron. 29. 10. Wherefore David blessed the Lord before all the congregation ; and David said, Blessed be thou, Lord God of Israel, our father, for ever. V. 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty ; for all that is in the heavens, and in the earth, is thine : thine is the kingdom, O Lord ; and thou art exalted, as Head above all. V. 12. both riches and honours come of thee, and thou reignest over all, and in thine hand is power and might ; and in thine hand it is, to make great, and to give strength unto all. V. 13. Now therefore, our God, we thank thee, and praise thy glorious Name. (s) 1 Cor. 14. 16. Else, when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say, Amen, at the giving of thanks, seeing he understandeth not what thou sayest ? Rev. 22. 20. He which testifieth these things, saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus. V. 21. The grace of our Lord Jesus Christ be with you all. AMEN.*



# The Ten Commandments.

## EXODUS XX.

**G**OD spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the Earth. Thou shalt not bow down thy self to them, nor serve them: for I, the LORD thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the Name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his Name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath-day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The

# The LORD'S Prayer.

MATTH. VI.

**O**UR Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Debts, as we forgive our Debtors. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

# The C R E E D.

**I** Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ, his Only Son, our Lord; which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into \* Hell; the third Day he arose again from the Dead, he ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty; from thence he shall come to judge the Quick and the Dead. I believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body; and the Life Everlasting. Amen.

\* i. e. Continued in the state of the Dead, and under the power of Death, till the third Day.

• F I N I S.

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## PART II.

### *A sensible Demonstration of the existence of God.*

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#### SECT. I. *God is.*

I. **A**LL Religion and Righteousness is grounded upon this foundation, *That God is.* Besides the belief I have in God, by revelation and Spiritual sense, I am convinced that he is, by these evident proofs, laid all together. 1. I am certain, that I was come into the World before I knew of my coming. 2. I am certain I made not my self; I was, before I knew my self to be what I am. 3. I am certain my Parents and other Persons, and Creatures were in being before me. 4. I am certain, that no Being is so likely to make himself, and all other things, as Man is, because he is a rational Being, of great invention and contrivance. 5. No Men of this inquisitive and learned Age pretend to make, or to be

B

present

present at the making of the admirable frame of the Universe; and if any Man or Men of former Ages had made the World, we of this Age should have found them in it. For, 1. They who could make themselves, could preserve themselves. 2. They who could make themselves and the World, must needs be great and happy. 3. They who were once great and happy, had always continued to be so. For, 1. if they did depose, or divest themselves of their happiness freely and of choice, they were defective in Wisdom, to exchange a happy Being for a less happy, or for nothing, and by consequence were not wise enough to make the World. 2. If they grew weary of themselves, they were not happy. 3. If they were constrained to unmake themselves, they were not superior, but subject to other Powers. Therefore I believe there were no such Men, no such self-makers, and makers of other things. I conclude that I am made by another, who made all things else; and he is the first infinite Cause, in which my thoughts, and belief do rest, who is infinitely Wise, Great, and Good, to whom be glory for ever.

Again, it is impossible to prove, there is no God; for all things are *mediums*, to prove *that he is*, and there is no *medium* to prove *that he is not*. Lastly, all Men Die; they who are prepared and willing do believe in God, they who are unwilling cannot refuse to Die, therefore there is a Superior Power, that is Lord of *Life*, and *Death*; and he is the living God.

SECT.

SECT. II.

*Of the Holy Scriptures.*

*The Scriptures are of God.*

1. **N**O Man can know the mind and will of the infinite God, Creator and Governor of the World, except he be pleased to make it known. That his will should be known, is necessary, or else we could not worship, nor please him by doing his Will.

2. Besides the light of Nature, we have his will made know by revelation; by which God, who made the World, is so revealed and declared, that as sure as I am that God made the World so sure am I that God gave the Scriptures to direct us in the way of Duty, and Happiness.

3. I find the Book of God in the possession of his Church and People, like a Royal Charter in a City, by which the City is constituted and governed, and enjoy their privileges. When I peruse the Charter, I know it to be the King's, and no private Mans invention, or forg'd instrument. I know the great Charter of the City of God to be his Word.

1. By the matter of it. For instance, Who can describe, or declare the infinite God by his Glorious Names, and Titles, and attributes, but

#### 4 *Of the Holy Scriptures.*

himself? Who can declare his relation to himself, as Father, Son, and Holy Ghost, but himself? Who can prescribe his Worship, make Laws, set down rewards, and declare what shall be in the World to come, but himself?

2. I observe the Style and Manner of speaking, the manner of revealing, the admirable consent of the Old and New Testament, tho given the one so long before the other, the scope of the whole, their perfection, and efficacy, as able to make a Man Wise to Salvation, 2 *Tim.* 3. 15. by the operation of the Holy Ghost.

#### *Authority of the Scriptures.*

1. The Scriptures derive their Authority, from God their Author. The Church is not the Author of the Scriptures, therefore they derive not their Authority from it. The Testimony and Tradition of the Church, is but Ministerial. We are directed to place our faith in the Word, as it is Gods, who gave it by inspiration, 2 *Tim.* 3. 16. 2 *Per.* 1. 21. *Heb.* 1. 1. 1 *Thef.* 2. 13.

#### *Apocrypha not Scripture.*

2. The Books called the *Apocrypha*, are neither the Books of *Moses*, nor the *Psalms*, nor the *Prophets*, therefore not Scriptures given by inspiration.

## *Of the Holy Scriptures.*

inspiration. See *Luke* 24. 4. 27. 44. nor were they committed to the Church, or kept by it, as the Oracles of God, *Rom.* 3. 1.

### *The Scriptures are a perfect rule.*

3. The Scriptures are able to make a Man Wise to Salvation, and to make the Man of God (the Minister of God, the New Testament Prophet) perfect and thoroughly furnished to all good Ministerial Works; therefore they are a perfect rule for Doctrine, Worship, and Manners.

4. Unwritten Traditions of the Church, are not of equal authority, nor to be received with the same pious affection, with the Holy Scriptures. Those Doctrines which were delivered by one teacher to another, or by Oral Teaching to the Church, are now written, *2 Tim.* 2. 2. *2 Thes.* 2. 15. As much as our Lord thought necessary, *John* 20. 30. and sufficient, *2 Tim.* 3. 15. 16. are written. Our faith is limited to things written, *Jo.* 20. 31. *2 Pet.* 1. 19. These traditions pleaded for, were not committed to faithful Men, nor faithfully kept by Men who spake as they were moved by the Holy Ghost. We have enough, and our Lord would not leave us too much, *Joh.* 21. 25. Had we been bound to believe more, more had been written.

5. The Holy Scriptures are plain in all things

things necessary to salvation; clear as the Sun to those uses intended by our Lord, *Pf.* 119. 8. *Pf.* 119. 105, 131. They are a shining light, 2 *Pet.* 1. 19. If they were not clear, how could *Timothy* know them as he did, from a Child? 2 *Tim.* 3. 15. How could the *Bereans* examine Doctrines by them? *Acts.* 17. 11. There are sufficient means to help the unlearned to understand so much as to make them wise to Salvation, 2 *Tim.* 3. 15. *Ephes.* 4. 11. to 16. *Acts.* 9. 29. to 37.

6. The laity, or common People ought to have the free use of the holy Scriptures. God spake to all, *Exod.* 20. *Dent.* 32. 46. *Chap.* 6. 1, 2, 6, 7, 8. *Exod.* 24. 7. *Dent.* 31. 11, 12. The laity are to be saved by faith in Christ, and his word; and the Scriptures were written to direct and help them, *Joh.* 20. 31. All were wont, or commanded to search them, *Joh.* 5. 39. All are blessed that meditate in them, *Pf.* 1. 1, 2. They are part of the spiritual armour for all Christians, *Ephes.* 6. 17. Unless we should expect the Priests and the Learned would fight for the laity, and save them the trouble of that warfare.

7. The translation of the Scriptures is necessary, approved of God, and ordain'd by him: except there should be but one language among Men, or that none should believe and be saved, but them who understood the Original. God spake in a known Tongue, so did the Prophets and Apostles, and they who did not are reprov'd, 1 *Cor.* 14. 9, 12, 13. &c. The Apostles sent to preach



preach to all Nations, had the gift of Tongues, that every Nation might receive the Gospel in their own language: The end of writing is the same with speaking.

8. Scriptures translated and copied from the Originals, or first writings under the hands of the Scripture-pen-men, are the word of God, the foundation and rule of Faith. The Scriptures read in the Synagogues, and in common use among the Jews, were but copies transcribed; yet our Saviour refers the Jews to them, *John. 5. 39.* The Eunuch had no other, *Acts 8.* nor the Bereans, *Act. 17. 11.* The *Ephesians* were *Greeks*, and probably had the Greek translation, and yet they were built upon the foundation of the *Prophets* and *Apostles*, *Ephes. 2. 20.* God being the God of every one who believeth and shall be saved of every Nation, as well as of the *Jews*, hath taken care, and doth to stir up, and fit holy Men, tho not infallible, as the *Prophets* and *Apostles* were, for this work; and wherein some have failed, others have help'd. We give a secondary honour to Translations as such, but an equal honour to the word of God translated, which we give to it in the Original; the change of the Language doth not alter the will of God. An Embassy delivered by an Interpreter is the Kings Embassy.

9. The best interpreter of the Word, is the Holy Spirit. Knowledge in Original Languages is necessary to a translator, and to Doctors or Teachers, for their better teaching.

But he who hath most of the Holy Spirit, doth best understand the mind of the Spirit. All have these helps to understand them. 1. The Grammar, and plain literal sence: the scope, coherence, and continual reading, with prayer, and comparing hard places with plain, help us to understand the Scriptures. 2. Universal reason, and true, with undeceived senses, help us to understand many Doctrines. See *Acts* 17. 11. *1 Cor.* 1. 13. *Rom.* 15. 4. *2 Tim.* 3. 15, 16. *Luke* 24. 32. *Ephes.* 1. 17, 18.

10. There is no visible, standing, infallible Judge of controversies in Faith and Religion: And there is no need of any, because there is none constituted. In a great controversy the *Apostles* themselves did search the Scriptures, and inquire into the mind of the Holy Ghost, and consented to it, *Acts* 15. 15, 28. The Holy Ghost is the infallible Judge, and he speaks in the word, *Acts* 28. 24, 25. The Scriptures themselves judge, as the Law doth in controversies among Men. There is a ministerial publick judgment for edification, *Ephes.* 4. 6, 7. *Rom.* 12. 6. and a private judgment of discerning, given by the holy Spirit to believers, without which they could not discern truth from error, nor believe, nor try the Spirits, nor judge of what is spoken to them, *1 Cor.* 2. 15. *Phil.* 1. 10. *1 Joh.* 4. 1, 2. *1 Cor.* 10. 15.

11. The Holy Scriptures are not mute and dumb. Speech and voice are attributed to them, and God speaks by them, *Rom.* 3. 19. It saith to them that are under the Law, *Isaias*  
(now

(now dead) crieth, *Rom. 9. 27.* see ver. 17.

12. The Scriptures are not a dead letter; the Law is so called in opposition to the Gospel, *2 Cor. 3. 6.* yet it killeth, and therefore is no dead letter void of power; it is the Ministry of condemnation, denouncing death against transgressors, *v. 7.* and the Gospel is the power of God; therefore no dead letter.

13. There is a Divine efficacy, and power in the Scriptures, in their kind, as the means, and instruments of Salvation, *Rom. 1. 16.* They are able to make a Man wise unto Salvation, *2 Tim. 3. 15.* And the sword of the Spirit, *Ephes. 6. 17.*

14. The Scriptures are the word of God, *Ephes. 6. 17.* by which we understand the written word, and not Christ. See also *Mar. 7. 13.* compared with *Mat. 15. 6.*

15. The Holy Spirit is the principal cause of all the knowledge and wisdom to Salvation which any Man hath, *Ephes. 1. 17.* What was given by the spirits inspiration, is understood by his illumination; a natural understanding cannot see.

16. The promise of the Spirit, *Joh. 16. 13.* doth not intimate such a dispensation as is above the Holy use of Scriptures. They are given by inspiration, and to continue in their use to the end of the World, *Mat. 5. 18.* The Spirit will not nullify his own work.

17. The Scriptures are of the same use to us, and all Ages to come, which they were of to them that first received and believed them.

They are written that we should believe them, that shall be saved, *Joh. 20. 31.* They are profitable for all things, for all good works, therefore we cannot be wise to Salvation without them, *2 Tim. 3. 15, 16, 17. 1 Joh. 1. 1, 2, 3, 4.*

18. The authority of the Old Testament is equally Divine with the New. All Scripture is given by inspiration of God, *2 Tim. 3. 16.* They mutually prove one another, *Luke 24. 44. Acts 26. 22, 23. chap. 24. 14.* A proof from the Old Testament is as good as any from the New; both make up one perfect Canon and Rule of Faith.

19. Consequences clearly, or immediately drawn from Scripture, or by clear natural light, are Divine, for they are contained in the Scriptures. Those consequences drawn by our Saviour, and *Peter*, to prove the fundamental Article of the Resurrection, are now part of Scripture, *Mat. 22. 32. Acts 2. 30, 31.* and were virtually contained in the Scriptures before. If we can draw consequences from Scriptures by sound *Mediums*, in imitation of them, what we prove by such consequences is true, and to be believed.

20. The sense of Scripture is but one, plain and simple, to inform, and settle our understandings, and faith; and not ambiguous to confound us, or keep us in doubts. When the Scriptures speak plainly and properly, the sense is proper, when by metaphors and figures, then it is plainly so. If the sense were ambiguous how could

could they be understood? how could they serve for Doctrine or for conviction of Error? but they are profitable to those and other ends, therefore plain, *2 Tim.* 3. 16, 17.

21. There are no contradictions in Scripture, for they are all given by inspiration of God, who cannot contradict himself. If any contradiction appears, it is because our understandings cannot reach their coherence.

22. Divine Revelation, and right reason, are different lights from the same father of light. There is nothing therefore in Scripture contrary to right reason. To bring matters revealed to be judged by reason, is to bring the Spirit of God, before the tribunal of Man, who is both blind, corrupt, and partial; and to make the Reason of Man, now in a corrupted state, to be more Divine and certain than Revelation, *Ephes.* 5. 8. *1 Thes.* 5. 4. *Ephes.* 4. 17. 18. *1 Cor.* 2. 14. There is the greatest reason in the World to believe what God hath revealed. Right reason and revelation agree; where Scripture is contrary to reason, the reason is not good.

23. God hath taken care to preserve Canonical Scriptures from being lost. The Scriptures are perfect, *2 Tim.* 3. 15, 16, 17. If any were lost, the rest would be imperfect. If not one jot or tittle shall pass away from the Law till all be fulfilled, the whole Law, and Revelation is safe, *Mat.* 5. 18.

## SECT. III.

## Of the Trinity.

**T**HE Doctrine of the most glorious Trinity is fundamental, and practical, because we are baptized in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*. Our Christian faith and hope is built upon them; we receive Gifts and Blessings from them together, and from each one distinctly; and we glorify and worship them together, and distinctly, as being devoted Servants to God the *Father*, the *Son*, and *Holy Ghost*. This mystery is known only by Revelation. There is enough in nature to make it credible; and the practical use of it, is to be made known, as well as the truth of it to be proved, by the Holy Scriptures. Concerning it, observe, 1. There are three Relatives, or Persons in the God-head. 2. What a Person in the God-head is. 3. These three are one God, in Being or Essence, co-essential, and co-equal; for there can be no inequality in the same infinite God-head, or Essence.

I. There are three, This is acknowledged by the *Socinians*, who pronounce them to be no *Christians*, who do not believe it. *Racov. Catech. c. 1.* But they deny that there are three Persons in the God-head, because a Person is *Essentia individua intelligens*, an individual intelligent Being: But this reason is not good: It implies

plies that because a Person in the God-head, is not like a Person in Nature, therefore there are no distinct Persons or Relatives in the God-head. Concerning these three, observe,

1. They are nam'd together, *Mat. 28. 19.* & *Joh. 5. 7.* and apart, in many Scriptures by their several different Names. These three are more than one. They say there is but one Person in the God-head, and that is the *Father*. But the *Father* is not every one of these three; there are two more distinctly named besides him. The *Father* is not the *Son*, nor the *Son* the *Father*; nor is the *Father*, nor the *Son*, the *Holy Ghost*; the *Holy Ghost* is not the *Father*, nor the *Son*. If the *Father* be a Person so is the *Son*, and so is the *Holy Ghost*. The *Father* and the *Son* are two and not one, and the *Holy Ghost* is a third. If the *Father* relate to the *Son* as *Father*, and the *Son* relate to the *Father* as *Son*, (as they do) then they are distinct Persons, and then there are also more Persons than one; and as the *Father* and the *Son* are two, the *Holy Ghost* is a third: Not a quality of God, for there are no accidents in God; and if he were a power or a quality, there would be no need of naming him as distinct from the *Father* and the *Son*, for he would be included in the *Father*, as the power of God.

2. These three are distinctly named in our Baptism, which is a covenanting action, and solemnity. Covenants are between Persons. The God of Grace, who takes a number of Persons into Covenant with himself, doth declare him-  
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self to them, that they may know to whom they are obliged, and related in Covenant. Our great duty is to believe in God, to honour and serve him, and to expect what he hath promised. He reveals himself as our God in Covenant; and that not only as God, but as *Father, Son, and Holy Ghost*. We are oblig'd in the same duties to the *Son*, and *Holy Ghost* as to the *Father*, and partake of Grace, Love and Communion, from each one together, 2 *Cor.* 13. 14. *Ephes.* 1. 2, 3. As God hath made himself known to us in Covenant, so we are to believe and order our conceptions of him.

3. Persons are known by personal properties, and actions. These three are known and distinguished by distinct properties and actions, in reference to one another, and towards the Creatures. We are bound to believe in the *Son* as the only begotten *Son*, therefore as distinguished from the *Father*, *John* 20. 31. *chap.* 3. 16, 18. The property and action of the *Father* is to beget: The *Son* is called the first begotten, *Heb.* 1. 6. The Divine nature is unchangeable and indivisible, and not multiplicable; therefore there is no proper action nor passion, as in nature, nor production of new Being in this eternal Generation; the manner of which is not revealed. The *Son* was brought forth before all time, *Prov.* 8. 22. His goings forth are from everlasting, *Mic.* 5. 2. the *Father* hath given to the *Son* to have Life in himself, as the *Father* hath Life in himself, *Joh.* 5. 26. It is the property of the *Father* to have Life in himself, and to give Life to his *Son*: It is the property of the  
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the Son to have Life in himself from the Father: I live by the Father, *Joh. 6. 57.* The personal action of the Father and the Son towards the Holy Ghost is, to send him, *Joh. 15. 26.* The personal action of the Holy Ghost is to come, to proceed, to receive, to give, *Joh. 16. 7, 8, 13, 14.* to testify, *Joh. 15. 26.* as a distinct witness from Christ's own, and the Father's of him, *Joh. 5. 37.*

2. What a Person in the Godhead is. The Greek Church used the word *Hypostasis*, *Heb. 1. 3.* and the Latin Church *Persona*, and from them we borrow the word *Person*. There is great reason why we should retain the word, tho' we will not divide from any for the use of a Term, that acknowledge what is reveal'd in Scripture, and can express the truth better. A Person in the Eternal God head transcends a Person in Nature. A Person in Nature is usually defined or described to be, a Compleat, Perfect, Singular, Living, Understanding Being, or Substance, subsisting by it self, not sustained by another, nor a part of another. The Persons in the God-head, differ from a Created Person, as will appear in these particulars. 1. Every particular Man partakes of the same common, general and special Nature, but these particulars cannot be one Man, but every Person in the God-head is that one, only living and true God. 2. As Persons are multiplied in Nature, so the nature is multiplied in Persons: but there is but one God; the Divine essence is one, and not multiplied. 3. One Person

Person in nature is not another, nor in another; but the *Father* is in the *Son*, and the *Son* in the *Father*, and yet distinguished, *John* 10. 38. chap. 14. 11. *Joh.* 17. 21. 4. One Person in nature is not only distinguished from another, but is separated from another in time, and place and many other respects. But, 1. The God-head or God-being eternal, the Persons in the God-head, are Co-eternal, none is before the other, 2. Where one is, the other is, the nature being indivisible. The *Son* is where the *Father* is, tho' the humane Nature be not Omnipresent. 3. What the one hath the other hath, *Joh.* 16. 15. All that the *Father* hath are mine, said the *Son*; and the *Holy Ghost* hath what the *Son* hath. He shall take of mine, and shall shew it unto you. 4. If you know the *Son* you know the *Father* also, *Joh.* 12. 4. chap. 14. 9, 10, 11. 5. What one doth the other doth, *John* 5. 19. None of these things can be affirmed of different Persons in humane Nature. The three Persons in the Divine essence must not be measured by individuals, or singular Persons in Nature; but as one Person is really distinguished from another by a Personal property, so because the *Father*, and the *Son*, and the *Holy Ghost*, are so distinguished, we call them Persons, tho' improperly, in a sense peculiar to them. Now a Person in the God-head is God as related to himself. I humbly conceive it thus; God the *Father* is related to God the *Son*, and God the *Holy Ghost*. God the *Son* is related to God the *Father*, as a *Son* to a *Father*, and to God the *Holy Ghost*: And God  
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the *Holy Ghost* is related to the *Father* and the *Son*. You saw before the relative property of each Glorious Person. A Person in the Trinity is not a compound of an essence, and a property, for the Divine Nature is infinitely perfect, most pure, simple or uncompounded. This relation is eternal and primary: They bear a voluntary relation to the Creatures, as Creator, Redeemer, Comforter. This was intended before time, but actual in time. And to remove all gross imaginations of the incomprehensible Trinity of Persons, tho' we take Person and Body, in our Language for the same, let us take heed of imagining, three Bodies, when we say three Persons.

III. These three Glorious Persons are one God, in essence.

1. It is most certain there is one God, and but one, *Dent. 6. 4. Is. 44. 8. 1 Cor. 8. 4.* 2. It is certain, there are three Persons, as explained. 3. The father is confessedly that one God, *1. Cor. 8. 4.* It is as true that the *Son*, the word, is God, *Joh. 1. 1.* and the *Holy Ghost* is God, *Acts 5. 4.* Therefore these three are that one infinite God. It is contrary to reason, to say, there are three Gods: It is not contrary to reason, that these three should be one, because it is revealed, and they must be one God, or not God at all; for there is not to us *Christians*, nor to Mankind more than one God.

But before I produce more evidence for this truth, I make bold to premise. Suppose an *Infidel* should desire a *Socinian* to instruct him  
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in the nature of the true God, and to shew him the essential difference between God, and all Creatures whatsoever: Surely he must shew him, how God hath made himself known. And how is that? but by his Glorious Names, Titles, Properties, Attributes, and Operations which are above the power of Creatures, and by which Creatures are produced. Now if the very same Characters by which he declares the true God to an *Infidel*, be ascrib'd to the *Son*, and *Holy Ghost*, then, as his demonstration of the nature of God is good, so our demonstration of the essential Deity of the *Son*, and *Holy Ghost*, must needs be as good. If Christ be God by donation of eminent power, office, or near conjunction with God; if the *Holy Ghost* be a quality, or God by office, they are but Creatures; and if Creatures, tho' the highest, have those properties which are essential to God, then it will follow, God hath nothing peculiar to his own infinite Being; which is impious, and irrational. But God is distinguished from all Creatures, and the properties of God are truly ascribed to the *Son* and *Holy Ghost*, therefore they are the true God, and not Creatures.

*The three Persons are one God.*

There being no dispute against the *Father* I shall apply my self to prove the *Son*, and *Holy Ghost* to be the true God.

*Proved*

*Proved by their essential Name.*

1. The Name which *Jehovah* signifies Eternal Being, is proper to God, and not common to any Creatures. That they may know that thou whose Name alone is *Jehovah*, art most high over all the Earth, *Pf.* 83. 18. This name is translated *Lord*, and its signification given, *Rev.* 1. 4. which is, which was, and which is to come. This Name is the Name of the Son, as it is the Name of the Father, *Pf.* 110. 1. *Jehovah* said to my Lord, that is *Christ*, *Mat.* 22. 42. The Son is called *Jehovah*, *Is.* 40. 3. Prepare the way of *Jehovah*, i.e. *Christ*. *Mar.* 1. 23. *Luke* 1. 76. The Angel appearing in the Bush was *Jehovah*, *Exod.* 3. 2. Compare v. 4. 5. with *Acts* 7. 30, 31, 33. Not a Created or common Angel, but the Angel of the Covenant, *Mal.* 3. 1. Declared by *Christ*, I am the God of thy Fathers, *Acts* 7. 32. The Holy Ghost is also meant by the name *Jehovah*, *Is.* 6. 3. called *Adonai*, v. 8. *Acts* 28. 25. As the Prophets were wont to say, Thus saith the Lord, so the Apostles, say, Thus saith the Holy Ghost. *Acts* 21. 11. 'Tis true, magistrates are called *Elohim*; but they are not Gods by nature, for they shall die like Men, *Pf.* 82. 6, 7. But he who is called *Jehovah* is God by nature, and is not mortal like Men.

By

## By essential properties.

2. The property of unity is attributed to God, *Deut.* 6. 4. and these three are one, 1 *Joh.* 5. 7. a Text tho wanting in some Copies, yet in other Copies, and agreeable to the Text, *Joh.* 10. 28, 29, 30. I and the Father are One: One in Power; therefore One in Being and Essence. The Spirit, the Water, and the Blood agree in one, as Witnesses, but are not one in Nature: but the Father, Word, and Spirit, are One, which is more than to agree in One. The Father is One, *Ephes.* 4. 6. 1 *Cor.* 8. 6. Christ is One, 1 *Cor.* 8. 6. *Ephes.* 4. 6. the Holy Ghost is One, 1 *Cor.* 12. 4, 11. *Ephes.* 2. 18. and these three are One, not in Testimony only but in Being.

3. They are Eternal: From everlasting to everlasting thou art God, *Pf.* 92. 2. see *Is.* 44. 6. *ver.* 4. chap. 48. 12. The Father is eternal, *Rev.* 1. 4. That Christ the Son is the Alpha and Omega, the First and Last, and therefore co-eternal with the Father, is clear, *Rev.* 1. 5, 6, 7, 8. v. 11. chap. 21. 6. chap. 22. 13. The Holy Ghost is eternal; the Mystery of Christ, which was kept secret since the World began is made known by the Commandment of the Eternal God, *Rom.* 16. 26. Now, he who made it known, is the Holy Ghost, therefore he is the Eternal God, *Ephes.* 3. 5. He moved Holy Men to speak, 2 *Pet.* 1.

19. The *Apostles* were at his command either to preach, *Acts*. 10. 19, 20. or not to preach. *Acts* 16. 6. Therefore he is God.

*By essential Operations.*

3. The immediate and essential difference between God, and the Creatures is, that he is their Maker, and that they are created. The Creation of the World, is the proper Work of God, without Instrument or Co-worker, *Pf.* 33. 9. for he spake, and it was done, &c, *Pf.* 148. 5. If there were an instrument, that instrument was either infinite or finite: not infinite, for the infinite is the first cause, and the instrument cannot be the first cause: nor was it finite, for a finite instrument cannot receive power to produce so vast an effect, as exceeds its capacity. The Son is not the instrument of the Father, by whom he made all things, nor the Holy Ghost. He that made all things is God, *Heb.* 3. 4. *Gen.* 1. 1. I am the Lord that spreadeth abroad the World by my self, *Is.* 44. 24. By my self, how? not as by an instrument, but by no other than my self. Or who was with me? see *Is.* 45. 6, 7. This Glorious Work is the Work of the Father, *1 Cor.* 8. 6. *Heb.* 2. 10. of the Son, or Word, *Joh.* 1. 3, 10. *Heb.* 1. 10. *Col.* 1. 16. and of the Holy Ghost, *Joh.* 26. 13. By his Spirit he hath garnished the Heavens, his Hand hath formed the crooked

crooked serpent, or that constellation in the milky way like a Serpent. Certainly Job was not mistaken in his Creator : He said, the Spirit of God hath made me, and the Breath of the Almighty hath given me life, *Job* 33. 6. There is an order of Creating, and producing all things, observed by the *Father, Son* and *Holy Ghost*, but the one is not the instrument of the other, they are one infinite first cause; therefore one God. See and take notice of the three Persons together, *Pf.* 33. 6. By the word, ( the eternal essential word, the *Son*, ) of *Jehovah*, were the Heavens made, and all the host of them by the breath, or Spirit of his Mouth, the *Holy Ghost*. And he by whom, and through whom, and to whom are all things is one God, to whom be glory for ever, *Rom.* 11. 36.

*Objections closely answer'd.*

Before I conclude, I will lay down some truths, which contain the answers to several objections, or corrupt expositions contrary to this Doctrine.

1. God is one indivisible essence, therefore there can be no participation of it ; therefore *Christ* is not the Son of God by participation of some degree of the God-head, or in some respect. God is called the God of Gods, Magistrates are called Gods, *Pf.* 50. 1. *Pf.* 82. But no where called *Jehovah*, nor said to create the World ; by him Kings Reign, *Prov.* 8. 15. therefore they are not as much God, as he is.

2. *Christ*



2. *Christ* affirmed, *I* and the *Father* are one, *3oh. 10. 30.* that he did the work of God, *v. 37.* That the *Father* was in him, *38.* which is more, than that he was sanctified and sent into the World. He was Man, but more than Man.

3. We do not say, that the *Son* and *Holy Ghost* are God, meerly because they are joined with the *Father* in the form of Baptism. But farther, 1. We are Baptized into the Name of God as God in Covenant. 2. When meer Creatures are joined with God, the difference between God and them is made known; but here the *Son* and *Holy Ghost* are joined with the *Father* as our God and superiors: An order is declared, but no inferiority. 3. *Moses* was a typical mediator in the Covenant with *Israel*, but they were in Covenant with God, as the superior party, who was the Lawgiver by the Ministry and hand of *Moses*. But *Christ* is both a Mediator and God in Covenant.

Of the practical use of this Doctrine of the Trinity, I shall speak, *Part III. Chap. I.*

#### SECT. IV.

##### *Of the Decrees of God.*

**N**othing can be objected against the Decrees of God, but what reflects upon his counsel, and right to dispose of his Creatures. He worketh all things according to the Counsel of his own will, *Ephes. 1. 11.* Angels and Men had no more of their own, than the meanest of Creatures;

Creatures; therefore it is meet, that they should be as subject to the will of God, as any other of his Creatures. There is no repugnance between the Decrees of God, and his revealed Will, and the judgment to come: As his Laws, so are his Decrees, Holy, Wise, Righteous, Stable and Certain. The execution of his Decrees is the best exposition of them. God is not the Author of Sin, nor a mover to Sin, nor a forcer of Mans will. In the last judgment we shall see that the Blessed of the Father, were first elected to eternal Life, and that it was of Grace, before the foundation of the World; *Ephes. 1. 4, 5. 2 Tim. 1. 9.* and that the rest are condemned, as Workers of Iniquity, *Mat. 25. ult.* and for iniquity.

## SECT. V.

### *Of the Creation of Man.*

1. **B**Y the renovation of the Image of God, we understand what it was before it was lost, *Ephes. 4. 24. Col. 3. 10.* It did not consist only, or principally in Dominion over the Creatures: Had not Man been Wise, Holy, and Righteous, he had not been fit for dominion.

2. The Image of God was most upon Mans Soul, which was breathed into his Body, after his Body was created, *Gen. 2. 7.* and therefore the Soul is of a Nature and Substance different from the Body. Spirits and Flesh are opposed

opposed, therefore not the same, *Heb. 12. 9.*  
The Soul is Spiritual and Immortal.

3. The Soul had not been the Soul of Man, in the state of Creation, if it had not been Wise and Holy; therefore the Image of God, which is supernatural to us now, had been natural, and was so by grace, in that State. Man was then Holy as naturally as he was rational.

4. Man was not Created in a state of meer indifferency to good and evil, for he was Created after the Image of God, which carried him towards God alone; but he was not fixed, and confirmed against all temptation to Sin.

5. Man was not Created a mortal dying Man. He knew nothing of Death, till he was threatned; and felt no signs of it, till he had sinned. His Life and Happiness were only forfeitable upon supposition of Sin: therefore, tho' his Body was made of Earth, and so corruptible, yet if he had not sinned he had not died. Death was not the condition of his nature, but the punishment of his Sin, *Gen. 2. 17. chap. 3. 19. Rom. 5. 12. chap. 6. 23. chap. 8. 10.*

## SECT. VI.

### *God's Providence.*

1. **VV**ithout a preserving and governing Providence, the World had fallen into ruine, or confusion. The wise and mighty of the World have cause to acknowledge the  
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## 26 *Of the Covenant of God with Adam.*

Sovereignty of it. How often are their policies and methods broken, and themselves cut off before their works are finished?

2. Nothing is too great, and nothing too mean, for Divine Providence; for high and low, great and small are his Creatures.

3. It extends to all things. Nothing is more free, and secret than our thoughts; yet, *Pf.* 139. 2. *Prov.* 21. 1. more contingent than a lot; yet *Prov.* 16. 33. or more voluntary than the works of Man; yet, *Pf.* 33. 13, 14, 15. nothing more inconsiderable, than the lighting of a poor sparrow; yet, *Mat.* 10. 29, 30, 31. *Luke.* 12. 6. What is Man? yet, *Pf.* 8. 4. *Pf.* 144. 4. There is a set time to be born, and an appointed time upon Earth, *Job* 7. 1. *chap.* 5. 26. *Pf.* 91. 16. Uncertain Life is shortned, or prolong'd by means: good means by Gods ordination, evil by his just permission. All men die in judgment or in mercy; therefore, as there is a providence in raising up one, and putting down another, so there is in the Life and Death of good and evil Men.

## SECT. VII.

### *Of the Covenant of God with Adam.*

1. **A** Covenant is a solemn contract or agreement between parties. The parties in this Covenant were God the sovereign, and Man the subject, bound to whatsoever God required.

2. The

2. The substance of the Covenant is in *Gen.*

2. 17. *Adam's* being in possession of happiness, to be continued until he sinned, was equivalent to a promise, which is implied also in the threatening. *Adam's* consent was enough to make it a Covenant on his part, as it was on *Israels* part, *Exod.* 19. 8. He knew what he did, and actually consented, or else he had sinned before he did eat; and he knew it would be for his good; and being already so happy, he was oblig'd to consent. The Covenant was solemnized by a sign, the Tree of Life, and was known to Satan, *Gen.* 3. 1. and to the Woman, *ver.* 2, 3.

## SECT. VIII.

### Of Adam's first Sin.

**T** Here was a declining of Heart from God before the fruit was eaten, how else could the Woman be so senseless of the *Serpents* contradicting of Gods word? how could *Adam* be so sleepy as to eat without reproof, or reluctance? The Sin was unconceivably heinous. Man believed Satan against God; changed his highest end; turned from God to the Creature, that, upon the Devils word, he might abuse the Creature to become as God. He brake Covenant, and all the Bonds of Duty, Gratitude and Love; he sinned against a known prohibition, and despised both the threatening of Death and the promise of Life.

*All mankind fell by Adam's Sin.*

*Adam* was in a condition to covenant with God, for he had perfect knowledge of what he did. It was not necessary that all mankind should be personally present, which could not be, because they were to be propagated by generation: And if they had been present they had not been wiser than he, nor more obliged to stand.

2. All mankind were contained in him, and represented by him, as a common Person and Parent: and as a Covenanter for himself, and all his Posterity.

3. All mankind were concluded by him, as well as included in him, *Rom. 5. 12.* Death is a Punishment; Punishment presupposeth Sin, and Sin a Law. The Punishment is general, so was the Law. When did all men Sin? in *Adam's Sin, Rom. 5. 19.* Infants die, who sinned not actually in their own Persons, *ver. 14.* therefore Death doth not pass upon all for actual, personal Sin: yet, for Sin; therefore for that Sin, which was the Sin of all Men, in effect, as included in him.

4. The Man *Christ Jesus* is only free from Sin, for he was not Man by ordinary Generation, nor included in that first Covenant, but is the second *Adam*, and head in another Covenant.

5. The

5. The Blessed Virgin was not free from Original guilt, and pollution: None but *Christ* was: If she had been, she had been as Holy as he, yea her Parents had been also without Sin; and so it had been no privilege to her: But they were unclean, *Job* 14. 1. and so was she, because born of unclean Parents. She confessed *Christ* her Saviour, *Luke* 1. 47. and died, therefore she was a Sinner, *Rom.* 5. 12.

## SECT. IX.

*Of Original Sin, why so called.*

**O** Riginal Sin is so called, because it was the first Sin, derived from the beginning, and because it is the spring and Original of actual Sin in us.

*Wherein it consisteth.*

Original Sin consisteth, 1. in the guilt of *Adam's* first Sin. That Sin which brought Death upon *Adam* as a punishment, brought it so also upon us, *Rom.* 5. 12. His other actual Sins are not imputed to us, for he stood no longer in the publick capacity of a Head, and Covenanter.

2. In the want of Original righteousness. *Adam* lost it for himself, and for his Posterity also. By entertaining the temptation to eat,

30      *Of Original Sin, why so called.*

and the first motion to Sin, he gave place to evil, and so he lost what he had; and coveting once what was forbidden, he afterwards coveted more evil, and Satan followed him with temptations to sin more. The want of righteousness was his Sin, and Punishment also, And it is a Sin in mankind and Punishment upon us still. The want of it is a Sin in us, for we are bound to love God with all the heart, which we cannot do for want of it: And it is a Punishment upon us, and God is not bound to restore the righteousness, and take off the punishment.

3. In the corruption of our whole nature. All the powers of our Souls are corrupted as well as our sensual appetites, *Rom. 7. 23. Rom. 8. 5, 6. Tit. 1. 15.* This is Sin working all manner of concupiscence, *Rom. 7. 8.* Adam's habitual corruptions and vices followed upon his actual offence, by his own and Satan's doing, and Gods just judgment: Our actual offences, proceed from our natural and habitual corruptions. *Adam* sinned and forfeited for himself and us, who are as much his Posterity, as *Cain* and *Abel* were. And God by a righteous Act hath concluded all under Sin, *Rom. 11. 31. Gal. 3. 22.* This corruption is fitly called the Old Man in opposition to the New Man, which is from *Christ* by the regeneration of the Spirit, *Rom. 6. 6. Ephes. 4. 22. Col. 3. 9.* Such as our first Parents were after their transgression, such are we by nature, *Ephes. 2. 3.* that is by a Law of Nature, that like should beget like, not only in a natural,



ral, but moral kind, and evil qualities. Without the image of God, what is Man but a young Infidel? he loves Self better than God, and wanting the guidance of knowledge and wisdom, and stay of holiness in himself, he sinneth of his own being an active Creature, and tempted by Satan, and the World. He is corrupted in his nature, or he could not imitate. His aptness to imitate is one spark of corrupt nature. *Cain* killed his Brother when he had no example to imitate.

SECT. X.

*Of the Miseries of Men by the Fall.*

**S**inful Man is a miserable Creature. I shall not speak of all the miseries the World groans under, only take notice of two.

1. Death is a punishment of Sin, as you heard before. God reserv'd in his own will and power how far this punishment should be executed. They who are redeemed from eternal Death suffer a temporal, *Heb. 9. 28.* as a punishment for Sin, and for no other cause. Death was not known before it was menaced. If Death had been the condition of nature, it had followed nature in time; it might have been foretold, but not threatned as a punishment for Sin.

2. The pains of Hell. To teach Men that Death eternal, and not temporal, was threatned to *Adam*; and that eternal Death is but the

### 32 *Of the Miseries of Men by the Fall.*

continuation of temporal, is to tempt Men to despise temporal death, and in their distresses to make away themselves, to put an end to the miseries of this Life. Then the sensual voluptuous Man might say, Let us eat and drink for to morrow we shall die; and the miserable sufferer will say, I will die rather than live in misery: And if eternal Death be but such a privation of Life, that I shall never be restored to Life when I am once Dead, I had rather never live again than live again to be miserable. What work would *Socinianism* make in the World, if it be propagated, and entertained? It is too far gone; but they pretend the Glory of God for it: For how can it consist with the justice and goodness of God, to punish and torment Men in Hell for ever, for the Sins, follies and vanities of a short Life? To answer this objection and clear the proceedings of Divine Judgment, I humbly offer these considerations.

1. There is self-love, partiality, and hard thoughts of God at the bottom of this objection: Men are more sensible of their just sufferings, than of the sinfulness of Sin.

2. There is no more unrighteousness in judgment, and execution, than in the constitution of Gods Government and Laws. The great day appointed, will be a day of judgment, and not injustice, *Acts* 17. 31. The sentence will be righteous, therefore so will the execution of it be. They who do such things are worthy of Death, *Rom.* 1. 16. The Judge of all the Earth will do right, *Gen.* 18. 25.

3. It

3. It was just that *Adam* should die, for he knew the Law, and the threatning: Is it not as just that the wicked should be condemned to Hell, who take no warning, nor counsel?

4. A Sinners heart is eternally turn'd away from God. It is just in God to sentence him to depart from him for ever, who will never of himself turn unto him.

5. We are not fit to judge in Gods cause, for we know not the heinousness of Sin, nor the dishonour of God; and we are ignorant, partial, and corrupted parties. Parties are no meet judges.

6. If we can never repair the dishonour done to God by sin, is it not just we should suffer for ever?

7. There is a proportion between the Sins of a finite Creature committed against the infinite God, and the punishments inflicted by an infinite God upon a finite offender.

8. Is it just, if a magistrate punish by Death, who can never restore the malefactor to Life, for momentary sins? why then shall God be thought unjust to punish with eternal Death?

9. It is most certain, God will do nothing to his own dishonour, and knows how to glorify his goodness, and justice.

10. By Gods judgments severally pronounced upon the Criminals, *Gen. 3. 13, 20.* it is clear that God doth observe a just rule and proportion in punishment. He doth not punish all alike.

11. They can deserve no less, who now de-

spise goodness, and forbearance, and Death it self.

12. The mediator between God and Man, will judge between God and Man. He who took our Nature will not wrong the worst of Men.

13. Humbly observe the judgment to come, *Mat.* 25. 41. &c, where note, 1. The judge cannot be excepted against, by the worst of Sinners. 2. The wicked are persons who shall live for ever. 3. For the fire is everlasting. 4. Everlasting fire is everlasting punishment. 5. If the punishment be everlasting, the suffering malefactors will be everliving. To die eternally, is not, therefore, to be extinguished, or to cease to be, but to be miserable for ever.

From what is said, it follows, 1. That concupiscence is Sin, *Rom.* 7. 7, 17, 20, 22, 23. 2. Every Sin is mortal by desert, and venial or pardonable only by Grace, *Rom.* 6. 23. *Ephe.* 1. 7. 3. There is no third place, beside Heaven and Hell; therefore there is no Purgatory for Venial Sins. 4. No Man can, or shall suffer more than he deserveth, *Pf.* 130. 3. *Gal.* 3. 10.

## SECT. XI.

### Of our Recovery.

1. **G**od hath elected some to eternal Life. Election is of Persons and not of qualities, or for the sake of qualities. Election is of Grace in the free chooser, and not in the chosen, who are graceless before God makes them gracious.

2. The

2. The Covenant of Life, or Works, or Nature being broken, God did not renew that, but made another, called the Covenant of Grace, because it proceeds from Grace, after a Breach; and promiseth Grace to keep it, in the construction of Grace or Gospel sense. The Moral Law, or Commandments is the same in both Covenants, but the promisory State and Privileges are very different.

By a Redeemer.

1. *Christ* is our Redeemer from guilt and justice by a Ransom and Price: from our Enemies, Satan, the World and Sin by Power. He is our Lord because of his Right and Power to govern and redeem us. He is *Jesus*, which is as much as Saviour; *Christ*, which is as much as *Messiah* or Anointed, to be Mediator, Prophet, Priest and King.

2. His Person is Wonderful. He is *Emmanuel*, God with us, God-Man. He was the eternal Son of God before he was the Son of God by the *Virgin Mary*. He had a Being, and a Glory before he was Man. See, *John* 17. 5. Where note, 1. Who Pray'd; he did not pray, as he was God: for God wants nothing, and hath nothing to ask. 2. Nor only as he was Man, for as Man he had no Glory with the Father before the World began. 3. He pray'd as he was mediator, a Priest by Office. 4. As Priest, it was his duty and office to pray; and he pray'd to God as Father, for himself as Son, now in both Natures. 2. Note what he pray'd for.

for. Wherein observe, 1. He had a glory with the Father before the World was. 2. That glory was the glory of a Son, *v.* 2. Glorify thy Son. 3. He had that glory of a Son, before he was Man, for he was not Man before the World was. 4. He was with the Father as a Son from eternity, begotten in a manner unconceivable, therefore we say, he was the eternal Son of God. 5. The glory of a Son was not lost, but darkned by his taking our Nature, and the form of a Servant. Now then, he Pray'd for this, that his humane Nature now united to him might partake of the glory, which he had as a Son, and that his Sonly glory might shine forth. This glory of a Son was his essential glory, possess'd with the Father, and not a glory to which he was predestinated, as the Adversaries pretend, who quote *2 Tim.* 1. 9. But mark, *Christ* saith, The glory which I had with thee before the World was. He had it, the Elect had it not before they had a Being: they were predestinated to it in *Christ*, as their decreed Head, and Saviour, who possess'd it before all time, in his own Person.

2. This Eternal Son of God became Man: How? not by ceasing to be what he was before; but by taking to him that humane Nature, which he had not before, into Personal Union: See, *Joh.* 1. 14. He was in Being before he was made Flesh, and what he was, before he was made Flesh, we read, *ver.* 1, 2, 3. 1. He was God. 2. He made all things, therefore was not made himself. 3. He was in the beginning of  
of

of time ; he did not then begin to be ; but was before that beginning was, in which all things were made by him. He must needs be, and be able to make all things, before they were made by him. Now this is He, who was made Flesh, or took our Nature. They who deny his Eternal God-head, say, 1. *Christ* is called the Word, or Speech of God, because God spake by him. 2. They will not have our translation stand, *was made*, but *Was*. 3. Was Flesh, that is the speech of God, was Fleth; that is, he was frail, subject to infirmities, and sorrows. But beside the absurdity of their sence, which comes to this, The speech was frail, that is, the Man, who was the speech of God, was a frail Man, there are two things strongly for our sence. 1. What ever is spoken of the word, which was made Flesh, or became Man, is very glorious. 2. If their corrupt meaning were true, it would better agree ; *And we saw his frailty and Sorrows*, than what follows, *And we saw his Glory, as the only begotten Son of God*: even under the Cloud and Veil of his humane Nature, we beheld more than Man, or Creature, even the Glory of the only begotten Son of God, full of grace and truth.

To be short: Let us believe; 1. He who took our Nature was the only begotten Son of God, not so called, only because more beloved than all other Children, as *Isaac* was. 2. He took humane Nature to Union with his own Divine eternal Person, and not a humane Person. 3. The Divine and humane Nature in  
the

the Person of the Son, are distinct, and not mixed or confounded. 4. Because he is but one Person, the properties of each Nature are attributed to the Person, by what Divines call, the Communication of Properties, *Acts* 20. 28. 5. The humane Nature is not Omniscient, nor Omnipresent as the Divine nature is. 6. *Christ* is mediator according to both natures. The mediator is God and Man in one Person; therefore, and all the parts of the mediatory office, being performed by the mediator, he doth all things, according to both natures; because he is called the Man *Christ Jesus*, *1 Tim.* 2. 5. Therefore some say, he is but a Man, others say he is Mediator only as he is Man. But Mediator includes both Natures; he is both, and doth act according to both: he is called the Man *Christ Jesus*, because of his compassion, and freedom of access to pray for all Men. 7. We have but one Redeemer, who gave himself for us, *1 Tim.* 2. 6. *1 Joh.* 2. 1, 2. therefore but one Mediator of Redemption and Intercession. 8. *Christ* is not called the Son of the Highest, *Luke* 1. 32, 35. as being the Son of *Mary*, and adopted to be the Son of God: He was the Son of the highest, before he was the Son of *Mary*; and adoption is an act of favour towards one who is the Son of another by Nature. Believers, Children of wrath, of strangers, and Enemies, are the Children of God by Adoption, *Joh.* 1. 12. But *Christ* is a Son of the same Nature with the Father as God, and the Manhood is taken into Personal Union with him; and is so the Son of the Highest



Highest, that he is over all, God blessed for ever, *Rom. 9. 5.*

SECT. XII.

*How Christ became Man.*

1. **V**VE do not say, *Christ* is a Person constituted of two different Natures, which being United make one third; but that the second Person in the God-head, took the humane Nature (not a humane Person) into Union with himself, which did not subsist before he took it. This contradicteth no principle of reason. We know every Man is constituted of Soul and Body. God who hath done the one, hath done the other. I pray turn to *Heb. 2. 14.* where observe, 1. A gracious end and intention towards sinful Man. 2. What *Christ* did to accomplish it, He himself also took part of the same. Where note, 1. A Person taking: He took, He was a real Person, an understanding, free Agent; he knew what he took, and to what end. 2. He was a free Person in Being before he took it. 3. He took what he had not Before he took it. 4. That which he took was the seed, or humane Nature in the Line of *Abraham*. 5. Surely he was one who could destroy the power of the Devil, before he took it, for humane Nature could not do it. If *Christ* be but a Man, or as they say a Divine Man, how can it be said he took the seed of *Abraham*? He was before he took that, or else he could not take it; He was not Man, before he took

took it, he could not be Man before he was Man. What he was before he took the Nature of Man, and who he was, see before, *ver. 9, &c.*

2. He took a true Body, and reasonable Soul, compleat humane Nature. 1. A Body, *Heb. 10. 5.* The words inform us of a Covenant between the Father and the Son as two distinct Persons, and what each one was to do. As the Father was in Being before this Body was prepared; so was the Son before he came to do his Will, in that Body, and so was the Holy Ghost, by whom this Body was conceived. The Father was to prepare a Body for his Son, which was prepared by the Holy Ghost and assumed by the Son.

3. This Body was a true Body, not a phantasm, or a Celestial Body, passing through the Body of the Virgin, like lightning through the Air, or Water through a Chancel, but a substantial humane Body, with Flesh and Blood, for Sacrifice, *Heb. 10. 10. Heb. 2. 14. Luke 24. 39.*

4. There was a reasonable Soul in this Body; the Divine Nature was not instead of a Soul to him; he had a true reasonable Soul: Understanding, *Luke 2. 4.* Willing, *chap. 22. 42.* Sorrowing, *Mat. 26. 38.* and so he was a Man approved of God, *Acts 2. 22.* the Man *Christ Jesus, 1 Tim. 2. 5.*

*He was conceived by the Holy Ghost.*

1. The Conception of the Holy thing was wonderful. 1. In respect of the cause, the Holy Ghost. 2. In respect of the Mother, a Virgin. 3. In respect of the purity, without Sin. 4. in respect of the ends of it, both immediate and remote.

2. The Operation of the Holy Ghost with the concurrence of the Father and the Son, was his forming, or creating the Body of *Christ* of her Blood or natural matter in her Womb. That which is conceived in Her, *Mat. 1. 20.* He was made of a Woman, *Gal. 4. 4.* The Operation of the Holy Ghost was not upon the Divine Nature, or Person of the Son, but altogether upon the *Virgins Womb*, causing her to conceive a true substantial Body, with a Soul created in it, and both prepared for Union with the second Person, who took the humane Nature, so Conceived, into personal Union with himself. That which this nature received from the Son, was personality, or to be one Person with him. The Holy Virgin was active and passive in this Conception. *Thou shalt Conceive in thy Womb, &c, Luke 1. 31.* and that which is Conceived in her is of the Holy Ghost, *Mat. 1. 20.*

3. Yet the relation continued between the Father and the Son; the Son was the Son of the Father, and not of the Holy Ghost.

4. The manner of this Conception is so express'd, as to denote a mighty secret Operation

on of the Holy Ghost upon the Virgin. See *Luke* 1. 35. like the influence of the Spirit in the first Creation, *Gen.* 1. 2. or alluding to *Ruth* 3. 9.

*He was Born, &c.*

1. After the Virgin had miraculously Conceived, she grew with Child, *Luke* 2. 5. was found with Child, *Mat.* 1. 18. and at full time was Born of her, *Luke* 1. 35. *chap.* 2. 7. *Mat.* 2. 1. Certain signs of the reality of the humane Nature; that *Mary* was a Natural Mother, tho not in a natural way, and not a Spiritual Mother by Faith; that the Body came not down from Heaven, or was made out of the Womb, and not formed in her Womb of her Nature and Substance, as some have imagined. He is said to come down from Heaven, as God condescending to be our Mediator, and as Mediator, in respect of his Mission and Authority.

*And why.*

Our Mediator is God and Man, in one Person, that he might be a middle person and so mediate between God and Man; he was Man that he might obey and die, that the promises made to *Adam*, *Abraham*, *David*, might be fulfilled, *Gen.* 3. 15. *Gal.* 3. 16. *Acts* 2. 30. *Rom.* 1. 4. and with respect to all the Children, *Heb.* 2. 14. He must be Born without Sin, a Holy thing, that he might be a Priest and Sacrifice. He was God-Man,  
that

*Of the Prophetical Office of Christ.* 43  
that he might satisfy and merit by his obedience and sufferings.

### SECT. XIII.

#### *Of the Prophetical Office of Christ.*

1. **O**ur Saviour declared the Father, 1. as the Brightness of his Glory, *Heb.* 1. 3. *Joh.* 14. 9. 2. As a Prophet, foretold *Acts* 3. 24, 25, 26.
2. This great Prophet teacheth outwardly by his word, and Ministers, and inwardly by his Spirit, and this is effectual to Salvation. *Christ* both preached and gave repentance, which is Gods prerogative: See, *Acts* 3. 26. *2 Tim.* 2. 25. He at once opened the Heart, and the Scriptures, *Luke* 24. 32, 45. He so Preached, as to heal the broken in Heart, &c. which are Works proper to God, *Luke* 4. 18. *Pf.* 146. 7. *Pf.* 147. 3.
3. *Christ* as Mediator doth act in subordination to his Father, yet not as if he were but Man only, instructed by God, and to that end taken up to Heaven in the space of the forty days temptation, to receive Revelations from him; nor as if he were but God only by deputation, as they say. He is a Prophet as God-Man, *Joh.* 1. 18. The only begotten Son hath declared him. Even while he was upon Earth, as Man, he was in the Bosom of the Father, as God, as one essentially with him, and intimate in all his thoughts. He was greater than *John Baptist*,

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*Christ*, who was greater than the Prophets; he was full of grace, therefore God, *Joh. 1. 15. 1 Pet. 5. 10.*

4. He is a Prophet still; for the Gospel is his Gospel, *Rom. 1. 16. and ver. 9.* He by his Spirit enlightneth our Minds, *Ephes. 1. 17.* and so the Scriptures are able to make us wise to salvation, *2 Tim 3. 15.*

5. *Christ* is not only the Mediator of the New Testament, because he declares, or makes the Covenant in the Name of God, *Heb. 8. 6.* He as a Prophet or an Apostle, and Embassador doth deal with Men, teaching and perswading them; but so, that he is also the *High-Priest* of our profession, or Covenant-agreement with God, and so he is a surety of the Covenant, engaging himself to make good Gods promises to us, and our obligations to God, *Heb. 7. 22.* He acteth between both, for both.

6. As a Prophet he was sent of God, and was known by this Title or Periphrasis, *He that was to come, Luke 7. 19, 20.* And two things are to be noted of him, 1. His quality as the Son of God, *Joh. 3. 17, 18.* and as related to Man, as the Son of Man, and so he received the Spirit not by measure, *Joh. 3. 34.* It abode upon him. 2. His Mission, or Sending, with command to honour him, *Joh. 3. 17. chap. 5. 24.* As God he could not come nor descend, but he who was God came. His Original was from Heaven, as God, and he was in Heaven as God: and his Commission and Authority to do the Office of a Mediator, was from Heaven, or from God, *Joh.*

7. 29. *chap.* 8. 42. *chap.* 3. 34. He could not be in Heaven as Man, while he was upon Earth, nor till he ascended. His coming and descending, denotes to us, 1. The condescension. 2. The Authority and Commission of *Christ*.

SECT. XIV.

*Of Christ's Priestly Office.*

1. **C** *Christ* is truly and properly a *Priest*, and not Metaphorically, as if he only did something like a *Priest*. He answers the description of a *Priest*, made *Heb.* 8. 3. more fully, *chap.* 5. 1. We have him described in the fitness of his Person to be a *Priest*, as holy, harmless, &c, *Heb.* 7. 26. by the order of his *Priesthood*, *Heb.* 6. 20. and by his call to his Office, *Heb.* 5. 4, 5, 6. He had a true real Sacrifice to Offer for Men, for the Sins of Men, *Heb.* 8. 3. He offer'd himself, *Heb.* 9. 14. *Heb.* 5. 7. *chap.* 9. 14. *chap.* 10. 12. *chap.* 9. 26. and entred into the Holy place of Heaven to make Intercession, *Heb.* 7. 25. He excelled all legal *Priests*, and is as truly a *Priest* as ever any *Priest* was.

2. The Sacrifice which he offered, was a real proper Sacrifice: See again, *Heb.* 9. 14. and *Ephes.* 5. 2. This Text is grossly perverted to this sence, That the help and kindness shewed to Men by the Death of *Christ* was as pleasing to God, as if it had been a Sacrifice acceptable to him. But in the words observe, 1. *Christ* had power to dispose of himself, and accordingly

ly he gave himself: there was neither violence, nor injury done him. His Death was violent from Men, but voluntary of himself. Not *my* will, but *thy* will be done. 2. He gave himself for us; as the *Beasts* were sacrificed for Men, for their Sin, under the Law. 3. The nature of his Gift; he gave himself a Sacrifice and Offering to God. 4. He gave himself an Offering and Sacrifice to God, who required it. 5. He gave himself for a sweet smelling savour, as *Gen.* 8. 21. *Levit.* 1. 9. It was offered to make atonement, and God was satisfied, and well pleased with it.

3. The Excellency, Efficacy and All-sufficiency of his Blood, his Life, his Death, as a Sacrifice appears, 1. It was but one Sacrifice for Sins, *Heb.* 10. 12. 2. It was offer'd but once, *Heb.* 9. 25, 26, 28. This offering, was suffering, thereby to put away Sin, in its Guilt and Obligation to Punishment, *Heb.* 9. 26.

4. The end of this Sacrifice, was, 1. To satisfy Divine justice, and, 2. To reconcile us to God. To explain, and prove this, consider, 1. God is essentially Holy and Just; he hateth Sin, and Sins deserve it: See, *Psf.* 11. 7. *Psf.* 45. 8. *Rom.* 1. 31. 2 *Thef.* 1. 6. It is a righteous thing with God, &c. 2. As God may make a Law, so he may threaten to punish, and punish according to his threatening and righteous Law. 3. God did both, and Man sinned, and by Sin became liable to punishment. 4. Such was the Wisdom of God, in making a positive Law, which might be relaxed, and the punishment transferred upon



on another, who might satisfy by bearing the punishment. 5. Yet God stood upon this, that his essential and governing Justice should be satisfied, and that the Satisfier should die. So it was agreed, in the Covenant of Redemption, between the Father and the Son, *1st*. 53. 10. See the place. What God required, the Mediator performed. Mark, 1. The Guilty Sinner could not satisfy by suffering Death. 2. The Mediator must be God-Man, that he might suffer, satisfy, merit, and save the Sinner. 3. *Christ* did voluntarily engage as a surety to die and satisfy. 4. The Death he suffered was the punishment of Sin, the curse of the Law, *Gal*. 3. 13. 5. He was made a Curse for us, in our stead and for our good, to redeem us that were under the Law, *Gal*. 3. 13. 6. God had respect to his justice in the Blood of his Son, *Rom*. 3. 25, 26. that he might be just. 7. This Blood and Death was the Price of our Redemption, which was sufficient, and a satisfaction; it was given to God, and accepted of him, *Ephes*. 5. 2. 8. The benefit follows, which is Redemption in a proper sense, *1 Tim*. 2. 6. *Rom*. 3. 24. *Ephes*. 1. 7. And there are two great proofs of this perfect satisfaction. 1. Because *Christ* rose from the Dead. 2. They who believe in him are justified. *Rom*. 4. 25. *Rom*. 3. 25, 26.

2. The other end of *Christ's* Priesthood and Sacrifice was to reconcile us to God. *Christ* died to atone, or appease the Holy, and just indignation of God. His Blood is the propitiation for our Sin, *Rom*. 3. 25. and when we  
were

were enemies, we were reconciled to God by the Death of his Son, *Rom.* 5. 10. He is the propitiatory Sacrifice for Sin, and propitiation was the effect of it. 1 *Joh.* 2. 2. The propitiatory, or Mercy-Seat in the *Temple* did not reconcile Sinners to God, but it was a type of *Christ*, the true propitiatory, and a sign that God was reconciled, and propitious or gracious: but *Christ* did reconcile Sinners by his Death, as he intended, *Heb.* 2. 17. and God hath so set him forth, *Rom.* 3. 25. and declares himself to be truly and properly reconciled.

3. We are actually reconciled to God, when we believe in *Christ*, and are converted: but our conversion is not our reconciliation. *Christ* by making atonement, made way for our conversion, and reception upon repentance. The reconciling of Sinners is the Work of *Christ*: the conversion of Sinners is the Work of the Spirit.

There are two parts of the Priestly office of *Christ*. 1. Satisfaction by Sacrifice. 2. Intercession upon satisfaction or Redemption. His Intercession is a part, and but a part of his Priesthood, *Heb.* 7. 25. He had a Body and Soul for Sacrifice, *Heb.* 10. 9, 10. He offered himself upon Earth, *Heb.* 9. 12, 14. and purged away Sin by expiation, *Heb.* 1. 3. chap. 10, 12. His Death was a Sacrifice for Sins, and not a preparation for Sacrifice, or a way to his Resurrection. The suffering part he finished upon Earth; and began his Intercession upon Earth, *John* 17. and at other times, and continueth

nueth it in Heaven; and his Intercession doth presuppose his propitiation, *1 Job 2. 1, 2.* The reason why he could not be a *Priest* upon Earth, was not because he was not properly a *Priest* or had no Sacrifice upon Earth to offer, but because he was not of the order of *Aaron*, but of *Melchisedeck*, *Heb. 8. 4.*

Upon what is said of the *Priesthoods*, *Sacrifice*, and *Satisfaction* of *Christ*, it follows,

1. The Sacrifice of the *Mafs* is false and sinful; for, 1. Because none ever did, or could offer *Christ*, but himself. He is a *Priest* for ever, and there is none of his order to succeed him, or represent him, *Heb. 7. 27. chap. 9. 12.* 2. He was offer'd once and to be offered no more, *Heb. 9. 12. ver. 28 chap. 10, 12, 13, 14.* 3. The Sacrifice of *Christ* was Bloody; without Blood there is no remission of sin, *Heb. 9. 22.* there is no Blood-shed in the *Mafs*, therefore no remission of sin by it. 4. To Sacrifice *Christ* is all one as to kill him, and put him to suffer, *Heb. 9. 22.* *Christ* is in not the hands of the *Priests* to be kill'd. 5. *Christ* profiteth none but the living through Faith, the *Mafs* is for the Living and Dead but to what purpose?

2. The satisfaction of *Christ* is perfect, his sufferings are meritorious; there is therefore no place, use, or need of humane satisfactions, *1 Job 1. 7. 1 Pet. 2. 24.*

## SECT. XV.

### *Christ is King.*

1. **B**Eside his absolute, and unchangeable dominion as God, he hath a Royal Sovereignty

raignty as mediator. He hath Royal Titles, *Rev.* 1. 5. *Rev.* 19. 16. He hath Kingly power, *Pf.* 2. 7, 8, 9. and a Kingdom, *yea Kingdoms belong unto him, Rev.* 17. 14.

2. His Kingly power is universal, made Heir of all things, *Heb.* 1. 2. but not of this World, like earthly Kings, *Joh.* 18. 36.

3. He was decreed, and foretold to be King before he was born, *Pf.* 110. 1, 2, 3. and was born King, *Luke.* 1. 31, 32, 33.

4. He actually exercised his Kingly Power before, but not so gloriously and fully, as after his Resurrection and Ascension, *John* 17. 1, 2. for he wrought Miracles, raised the Dead, cast out Devils, and gave power to his Disciples to do so. Therefore it is not true, that he was not King before his Ascension, and that his Resurrection and Ascension were only preparatory to his Kingly Office.

5. His Kingly Power is exercised towards his People: 1. In subduing and converting them, *Pf.* 110. 3. *Acts* 3. 26. *chap.* 5. 31. *chap.* 26. 18. 2. In governing them being subdued, *Heb.* 1. 8, 9. *Mat.* 2. 20. 3. In succouring them when tempted, *Ephes.* 6. 10. 4. In keeping them to salvation, *1 Pet.* 1. 5. *John* 10. 28. *Is.* 32. 1, 2. Towards his enemies, as he pleaseth he restrains them, breaks them, and will overcome them, *Pf.* 2. 9, 10. *Pf.* 110. 1. *1 Cor.* 15. 25. *Gen.* 3. 15. *Rom.* 16. 20. And he shall judge the World, *Rom.* 14. 9, 10, 11. *Phil.* 2. 10, 11.

Hence it followeth, that it is sinful arrogance and usurpation to pretend to be Universal

fal Head and Monarch over *Christ's* Church; to extend power to the Living and Dead; to bring out of *Purgatory*, if there were any such Place; to make Laws for Conscience; to dispense with the Laws of God; to dispose of Kingdoms; to Pardon Sins, or work Miracles, or any part of *Christ's* Royal Power.

## SECT. XVI.

### *Of two Degrees of Christ's Humiliation.*

1. **C** *Hrist* endured the Wrath of God. Wrath in God is not an infirmity or passion, or inconsistent with his mercy, and patience; but it is his holy and righteous Will to punish, or to take Vengeance upon Sinners: See, *Rom.* 1. 18. *Rom.* 3. 5. It is his Will and Power as Judge, *Heb.* 10. 30. It is set out in Scriptures terribly by Metaphors, of fire, and anger of the face, &c. *Heb.* 12. 29. 2 *Thes.* 1. 8, 9. *Pf.* 34. 15.

2. Our Saviour suffer'd it, as our Surety, and Sacrifice for Sin: It was heavy upon his Soul and Body, which had sunk under it, if he had not been supported by the Omnipotency of his God-head; yet he submitted to it, because it was his Father's Will, and his own. This was the cause of his Agony; it was this that made his Soul sorrowful to Death; it was this which made him deprecate, Father if it be possible *Let this Cup pass from me*; it was this which made him cry out, *My God, My God,*

why hast thou forsaken me? *Mat. 27. 46.*  
Where note,

3. *Christ* suffered immediately from God :  
*Why hast Thou forsaken Me?* But it was no separation of the God-head, from the suffering Man-hood, nor a casting him off, for still he held his interest; *my God, my God*; nor was it more than he looked for, nor was it any breach of promise in God, nor a complaint of wrong; it was the interruption of the light of Gods Countenance, and the heaviness of his punishing justice upon him, suffering in the stead of Sinners.

*The Cursed Death of the Cross.*

1. The Death of *Christ* was a Cursed Death, *Phil. 2. 8. Gal. 3. 13.* therefore it was a penal Death, by a judicial Act of God, in which Men and Devils were instruments. He was Holy, &c. *Heb. 7. 26.* He knew no Sin, by commission, or participation; yet he suffered the Death of a Sinner, therefore he died in our place and stead, *1 Pet. 3. 18.* when he died for our good. He suffered the same punishment for substance, which was due to Sinners; he could not die spiritually, for then he had not been Holy nor a pure Sacrifice for Sin: he could not die eternally, for then he could not have satisfied for Sin, nor risen from the Dead, nor done many other Acts of a Saviour. That which was necessary for Sinners to suffer, and accidental to punishment, was not necessary for *Christ*  
to

to suffer ; nor could it stand with the Excellency of his Person, nor Nature and End of his Office, as Mediator. He suffered what was satisfactory, and abundant, and meritorious : The same punishment, for substance, which God threatned to Man for Sin, but not the same in every kind and circumstance, was undergone by Christ.

S E C T. XVII.

*Of three Degrees of Christ's Exaltation.*

1. *Of Christ's Resurrection.*

**N**Ote carefully, 1. Who rose : Christ, *Rom.* 4. 25. 1 *Cor.* 15. 4, 12, to 20. *Luk.* 24. 45. 2. What rose, or was risen ; or in what respect. No more was raised up, than what was buried ; namely, his Body ; yet, as the whole Man is said to rise, or to be raised from the Dead, when only the Body is raised, so it is said of Christ, 1 *Cor.* 15. 20. *Christ the first fruits of them that slept.* V. 23. — *Afterwards they that are Christ's.* V. 35. *And with what bodies do they come.* *Acts* 24. 15. *There shall be a Resurrection of the just and unjust ; i. e. of just and unjust Persons, and not Bodies only : So Christ is said to rise, when his Body only was raised.* 3. By what Power Christ rose, or was raised. There is a Concurrence of the three Persons, in the Resurrection of Christ : 1. The Father, *Rom.* 6. 4. *Chap.* 8. 11. 2. Of the Holy Ghost, 1 *Per.* 3.

18, 19. *Rom. 8. 11.* 3. Of his own Power, *Joh. 2. 19. Chap. 10. 18.* The Power is the same Power of God. The Resurrection of Christ is spoken of, actively attributed to the Father, *Rom. 4. 24.* and to his own Power, as his own Act, *Joh. 2. 19.* — *I will raise it up.* What the Father did, he did; the Father's Power and his being all one and the same, producing one and the same individual Effect. It is also spoken of passively; Christ was raised from the Dead: — *I will raise it up,* *Joh. 2. 19.* is more than to say, *I shall rise again;* and more than was ever spoken of, or by any Believer. That place, *Luk. 17. 33.* speaks not of the Resurrection, but of the Way to be saved eternally, and of the Encouragement to suffer Death for Christ. On *Joh. 10. 18.* consider, 1. Christ, as Mediator, received Commandment from the Father, which none could execute but he who was God. 2. The Command given did presuppose Power in himself to execute it. None but God can raise the Dead; and it is more to raise himself, than to raise another. Those Men who raised the Dead by the miraculous Power of God, did not raise their own Bodies; but Christ saith, *I will raise it up,* and *I have Power.* 3. Every true Believer may say, *When I am dead, I shall be raised up:* But none can say, *I will raise it up.* The Temple of Christ's Body could not raise it self, the Soul could not raise it; but there was a Will and Power in Christ, proper to God; not lent him for that Act and Time only, but essential and proper; *I will raise it*



it up, and I have power to take it up. To make a difference between *Excitabo*, and *Erigam*, and the meaning to be, *Christ being excited from the Dead, did erect his own Body*, is, to make an hard shift to deny the Divine Power of Christ. What though it be said, 1 *Per.* 3. 18. *He was quickned by the Spirit*; and not, *by his own Spirit*; as long as the Spirit of God is called the Spirit of Christ? *Rom.* 8. 9, 11.

To make the Resurrection, Ascension and Session of Christ at the Right Hand, to be only in order to his governing and defending the Faithful, and only to belong to his Kingly Office, is to speak short of Scripture: For, 1. He was declared to be the Son of God, by the Resurrection from the Dead, *Rom.* 1. 4. 2. He arose for our Justification, *Rom.* 4. 25. being discharged, and his Satisfaction accepted. 3. For our Sanctification, *Ephes.* 2. 5. *Col.* 2. 12, 13. *Chap.* 3. 1. *Rom.* 6. 4, 5, 6, 8. 4. Having conquered Death, he arose, to raise the Dead, 1 *Cor.* 15. 13, 14, 15, 16, 21, 22.

## 2. Of Christ's Ascension.

The Ascension of Christ was the Exaltation of his Humane Nature, by a Motion, or Remove, from where he was, to where he was not before: *He was parted from them, and carried up into Heaven*, *Luk.* 24. 51. *Act.* 1. 9. *Joh.* 16. 5. 7. 28. *Chap.* 20. 17. *Act.* 3. 21.

2. The Ends and Reasons of it are, 1. That he might be glorified in his Humane Nature, as

he was Mediator, *Joh.* 17. 5. 2. That he might lead Captivity captive, *Ephes* 4. 8. *Col.* 2. 15. 3. To perform that part of his Priestly Office, which was to be done in Heaven, *Heb.* 9. 24. 4. To send the Comforter, *Joh.* 16. 7. *Act.* 2. 33. *Luk.* 24. 49. *Joh.* 7. 39. and give Gifts, *Ephes.* 4. 10. 5. That Believers might be justified, and more assured of Justification, *Rom.* 8. 34. 6. That we might be more holy and heavenly, *Col.* 3. 1. 7. To prepare a place for the Co-heirs, *Joh.* 14. 2. who, even now, possess it in him, while they are on Earth; as he is an Head, a Pledge, and Cause of their Glorification, *Ephes.* 2. 7. *Heb.* 6. 20. *Ephes.* 2. 6. *Because I live, ye shall live also,* *Joh.* 14. 19.

Hence it appears, 1. He ascended not into Heaven only for his own personal Glory, or for the Government of the Faithful, or because it was the place of Immortality, and Commonwealth of Saints.

2. His glorified Body is not in all places, but in Heaven, from whence we look for him, *Phil.* 3. 20. *Col.* 3. 1, 4.

### 3. Of Christ's Sitting on the Right Hand of God.

1. The Meaning of this Article of Christian Faith, is not to be taken from the word of Posture, *Sitting*; for *Stephen* saw him as standing, *Act.* 7. 55. Nor from the *Right Hand*; for properly, God hath no Right Hand; but from the  
impor-

importance of the whole Phrase ; which signifies, Majesty, and Excellency of Honour and Power, *Gen. 44. 13, 14. 1 King. 1. 19. Psal. 45. 10. Matth. 20. 20. Chap. 25. 33.* of Christ, as Mediator.

2. The Humane Nature was glorified, by Union with the Son of God. The Mediator, obscured by his Humiliation, was glorified at his Resurrection, more at his Ascension, most at his sitting on the Right Hand of God. Which denotes, 1. A Super-Eminency of Power, next to the Father, who governeth all things immediately by Christ : He was crowned with Glory and Honour, *Heb. 2. 9. Ephes. 1. 20, 21. Phil. 2. 9. Heb. 12. 2.* 2. All Creatures are subjected to him : 1. Good Angels, *Col. 2. 10. 1 Pet. 3. 22.* 2. Evil Angels, *Heb. 2. 14. Col. 2. 15.* 3. All Authority in Heaven and Earth, *Matth. 28. 18.* 4. The future State of Glory is at his dispose, *Ephes. 1. 21.* 5. The dumb Creatures, *Heb. 2. 8. Psal. 8.* 6. His Friends, *Heb. 1. 6, 7, 14. Matth. 28. 20.* 7. His Enemies, *Psal. 110. 1. Heb. 1. 13.* to be destroyed, *1 Cor. 15. 25, 26. Heb. 2. 14.*

3. How happy is this for the Church, in order to, 1. Its universal Good, *Ephes. 1. 22.* 2. For our Justification, and the Comfort of it, *Rom. 8. 34.* 3. For our Sanctification, *Col. 3. 1, 2.* 4. For our Comfort in Afflictions, *1 Pet. 1. 11. Rom. 8. 17, 18.* in Necessities, *Heb. 2. 6, 7.* in Temptations, *Heb. 2. 17, 18.* and against the Fear of Men, Devils and Death, *1 Cor. 15. 25, 26. Heb. 2. 14, 15. Rev. 1. 18.*

D §

4. Hence

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4. Hence it follows, that there is no other Head of the Catholick Church, Visible, or Invisible, but he who sitteth on the Right Hand of God, *Ephes. 1. 22. Matth. 28. 18.* He never gave this Power to any Vicar.

## SECT. XVIII.

### *Of the Application of Redemption.*

1. **T**hey who affirm Redemption by Christ to be improper, and metaphorical, give this as the Reason; *Because there is none to receive the Ransom, or Price of Redemption, from Christ.* But consider these Particulars, and then judge:  
 1. Christ offered himself to God, *Ephes. 5. 2.*  
 2. It was for us, and our Sins, *1 Tim. 2. 6. 1 Cor. 15. 3. Matth. 20. 28.* 3. In dying, he did the Will of God, *Heb. 10. 7, 9. Joh. 10. 18.*  
 4. The Effect of this Redemption followed, *1 Cor. 6. 20. Ye are bought, &c.* upon Consideration of it, God justifieth, *Rom. 3. 25, 26.* see *1 Pet. 1. 19.* The Ransom was paid, therefore it was accepted and received; the Effect and Benefit followed, therefore it was received; and God was the Receiver. And it is not absurd to say, That the Son of God, the Second Person, as an offended God, was satisfied by himself, as he was Mediator.

2. This Redemption must be applied to us, and then we reap the Benefit of it actually, when it is applied effectually.

3. For the Benefit of it was intended for us, to bring us to God, and make us one, *Joh. 17. 20, 21.*

4. When

4. When we believe it is effectually applied, *Joh. 3. 15, 16, 18. Mar. 16. 16. Joh. 1. 12.*

5. This Application is peculiarly ascribed to the Holy Spirit, not excluding the Father, and the Son; see *1 Cor. 1. 9. Joh. 5. 25.* There is an Order of Working observed in the glorious Trinity: After Christ's leaving the World, the Holy Ghost was to take the Administration of Christ's Kingdom, by Agreement; as seems clear from *Joh. 16. 7, 14, 15, 16. He shall give of mine to you,* by Application of it to their Benefit.

6. The way of this Application is, by Union with Christ, by which we are invested in his Benefits, *1 Joh. 5. 12.*

*Union with Christ.*

1. Nothing can be more real than this Union: See, I pray, *Joh. 17. 21, 23. Chap. 14. 20.* And the real Benefit follows, *Rom. 8. 1. Col. 1. 27.* It is most excellently set out, *Joh. 15. 1. Ephes. 4. 15, 16. 1 Cor. 12. 27. Ephes. 5. 23, 30. Chap. 2. 20.*

2. The Terms of this Union are Persons, *You in me, and I in you.* An Union of Qualities, and not of Persons, is as irrational, as Accidents without Subjects.

3. We are not united to Christ by means of our Union, as particular Members with the Universal Church; for Christ, the Head and Saviour, is the immediate Object of our Faith; therefore by Faith we are immediately united  
to

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to Christ, and that in Order of Nature, before we are united to the Church, though at the same time : And Christ is to every true Believer, what he is to the whole Church of Believers ; an Head of Influence, a Vine, a Shepherd, an Husband.

4. Faith is the Means, Grace, or Bond of Union on our parts : By Faith we receive Christ, *Joh. 1. 12.* live by him, *Gal. 2. 20.* and feed upon him, *Joh. 6. 47, 48. Ver. 35.*

5. The Spirit of God is the Author of this Union, and Faith is called the Spirit of Faith, *2 Cor. 4. 13.* as well as of Regeneration and Sanctification, wherein Faith is a principal Grace.

6. We call this a mystical Union, in opposition to a natural and visible Union : It is supernatural, illustrated by natural, artificial and civil Union, in metaphorical Shadows and Illustrations. We do not darken or deceive the Minds of Men, by calling this Union Mystical, or Secret : The whole of our Religion, and, in particular, this Union is a Mystery, *1 Tim. 3. 16. Ephes. 5. 32.* and therefore to expose this Term, *Mystical*, to derision, is to reflect upon the Gospel, and our Christianity, and calls for Repentance.

7. A political Union is an Union of Persons in Policy or Government, and is too narrow and low to express this Union ; for we are united to Christ as a Saviour, and receive Benefits from him in all his Offices, and not only as King.

SECT.

SECT. XIX.

Of Effectual Calling.

1. **E**ffectual Calling is the same Work of Grace, as Regeneration, or Conversion. When God calls inwardly by his Spirit, as outwardly by his Word, this Call is effectual, or attains its proper Effect, to bring a Sinner to God. This Work is set out by *Calling*, because by it we are brought home, who are far from God by Nature; not in Place, but Affection and Condition. When Faith answers, and we submit, as *Paul* did, saying, *Lord, what wilt thou have me to do?* *Act. 9. 6.* we are called and saved, *2 Tim. 1. 9.*

2. Election and Vocation are not all one: The Elect, and Called, are the same Persons: Vocation is the Execution of the Decree of Election, which is the Cause, or necessary Antecedent of it, and is known by it. In Vocation, Electing Love takes hold of the Sinner, to bring him out of *Sodom*, or *Egypt*, or spiritual Bondage, into Light and Liberty: The one is from Eternity, the other in Time; the one is in God, the other the Work of God upon the Sinner.

3. They who love God, are called; but it is not true that they love God before they are called; for then the Answer would be before the Call. If they do not love God before they are called, they do not love God before they are elected; see *Rom. 8. 28.* where note, 1. God doth

doth purpose. 2. He calls according to Purpose. 3. They who love God, are called ; and called to love God, and not because they love God : See the Order amplified, *Rom.* 8. 30. *Ephes.* 1. 4, 5. Election and Predestination are before Vocation : If our Love to God be the Reason or Motive of God's electing us, then we love God first, contrary to *1 Joh.* 4. 19.

4. They wrong the Teachers of the Truth, who say, we deny Free Will, whereas we assert it to be as essential to Man, as Reason is, and that Free Will continues in every state ; in Innocency, Corruption, Renovation and Glory. Sinful Man is a moral, free Agent ; he doth act according to his Imaginations, Propensions and Lusts : He doth freely serve Sin, and is free from Righteousness, *Rom.* 6. 20. When he is made free from Sin, by renewing Grace, he acts as a new Man, freely towards God, but with much opposition from in-dwelling Sin. As the Man is, so is his Will : An unregenerate Man is unwilling, averse and perverse, impotent and dead one way, that is, to God's Will, and bent another. If gracious Motions and Actions are contrary to sinful in the Regenerate, they are contrary to, and above the performance of the Unregenerate. As every degree of spiritual Light is from above, so every degree of Liberty to Good is given of God. If spiritual Objects are not known, nor perceived, but by Revelation of the things, and Illumination of the Mind, they are not willed, but by the renewed Will.

5. The



5. The *Socinians* (I name them for all of the same mind) deny Original Sin altogether; and therefore assert, A Man may, of himself, believe and obey, &c. To clear the Truth (besides what hath been said for Original Sin,) 1. To deny Original Sin, is, in effect, to deny Actual. 2. To assert Freedom of Will as they do, is, to fantasie Man as able now, as before the Fall: If we are not fallen into a state of Sin, we have no need of a Redeemer; nor Faith in him; but we are taught the need of Redemption and Regeneration both. 3. There is no force nor violence done to the Will of Man, when God calls and draws him to himself by Christ. 4. What probity or aptness was in *Paul*, a Blasphemer; or in the *Jews*, before pricked in their hearts; or in the Gaoler, or in any *Gentile*, to turn to God; or for which God turned them, and not others? What probity, or aptness, or inclination towards Conversion was in them, who counted the preaching of Christ Foolishness? 5. Expound that Text, *Act. 13. 48.* by probity of Mind, or aptness; then the meaning of the place must needs be this, *As many as were apt to Eternal Life, believed*; and so they were apt to Eternal Life, before they believed. Were they apt before their Eyes were opened, before their Hearts were turned, or the Gospel preached? But admit they were not the blind Heathens, but Profelytes, who left their Heathenism, and Uncircumcision, that are spoken of; how came they to be apt to believe, whenas many *Jews* remained Unbelievers? The truth is,

1. All Preparations and Aptness towards God, is not from our Free Will (which stands off) but Grace. God and our selves are opposed, *Ephes.* 2. 8. If from our selves, not from God; if of God, not from our selves. The first beginning of a good Work in us, is from Grace, *Phil.* 1. 6. the first Will, and first Motion is God's Work, and not our own, *Phil.* 2. 13. Where was this Probity and Aptness in them who say, they were foolish, disobedient? &c. *Tit.* 3. 3. and Idolaters? &c. See *1 Cor.* 6. 9, 10. 3. Effectual Calling is from one contrary point, and state to another, from Darkness to Light, *Act.* 26. 18. *Ephes.* 5. 8. from Idols, to the living God, *1 Thess.* 1. 9. from Satan, to God, *Act.* 26. 18. from Death, to Life, *Ephes.* 2. 1, 5. from serving Sin, to God, *Rom.* 6. 17, 10 22. What is in Man's Will and Nature towards God and Holiness, but what is not of our selves?

6. This heavenly Calling is drawing, *Joh* 6. 44. which we profess, as well as they, to be without force or violence: And they who are drawn, are taught of God. But then, we say, 1. There is, besides the proposal of exceeding great and precious Promises, an inward Teaching by the Holy Ghost; and they only who are so taught, are drawn powerfully and sweetly to Christ. 2. This effectual Teaching and Drawing is not common to all, for then all would believe and come. Christ, as lifted up, is a drawing Object, that hath enough in him to draw all Men to him; yet all, and every Man come not. We must, from the Event, expound the words,

All

*All Men*, *Joh.* 12. 32. with limitation unto all sorts, degrees, and Nations, and not of individuals and particular Men: even as *Paul* was to be a Witness to *All Men*, *Acts* 22. 15. and *Joh.* 12. 19. i. e. many.

7. In vain do Men speak of a good Life without Regeneration or Faith in *Christ*: and Gospel Assistances are not sufficient without the effectual operation of the spirit. Assistances do only suppose infirmity in us: and they who are regenerate are subject to weakness: but unregenerate are worse, than impotent or weak: and weak believers have inward Life, as well as outward assistances, *Joh.* 15. 4. *Col.* 1. 11. *Phil.* 4. 13. Therefore outward means are not sufficient to unregenerate dead Sinners.

8. The work of effectual calling doth convince us what we are by nature before it: we are Ignorant, Averse, Dead, Rebellious. *A new Heart will I give you*: not a new faculty, but, *a Will made free from its Love to evil and Enmity to good*. God effectually perswades, and also enables us to believe in *Christ*.

*The effectually called are justified.*

1. To justify is all one as in English, to make just; but in this point, it is to be taken, as in a course of Law, to absolve, acquit, discharge, to repute a Man as just who is guilty, subject to accusation, and condemnation.

2. We

2. We agree, that in this gracious act, God doth acquit the believer (who is penitent) also from deserved condemnation, and doth put him into the condition of a Righteous Person.

3. There is a concurrence of free grace, and satisfaction, and redemption in this act: See, *Rom.* 3. 24. God's love and *Christs* Death, *Rom.* 5. 9.

4. He that is justified is accepted, and look'd upon as Righteous in the sight of God.

5. God justifieth as both gracious and just, *Rom.* 3. 24. with *ver.* 26. the Sinner is in himself unrighteous: the righteous God looks for a perfect Righteousness; the Righteousness of *Christ* is most perfect, called the Righteousness of God by Faith, *Rom.* 3. 22. and the Righteousness of one, *Rom.* 5. 17, 18. With this alone, the just God is satisfied, who doth graciously impute, or reckon it to every one who believeth: by faith we are invested in it, and entituled to it by Gods free gift.

6. The just God set forth *Christ* a propitiation, or atonement by the Sacrifice of himself, *Rom.* 3. 25. With this God was satisfied; and it being intended for him that believes, it is accounted to him, and he receives and applies it for his justification.

7. The Person being unrighteous, and guilty, is not justified, as an innocent Righteous Person in himself: but for *Christs* sake He doth repent and confess his iniquity and guilt, 1 *John* 1. 9. and is taught to plead, as we see, *Rom.* 8.

33, 34. He is taught to shew cause, why he is not condemned.

8. It is the nature of Faith in general, to answer to, and correspond with the gracious Acts of God: so it doth in Justification. Here's a gift of Righteousness, and Faith humbly receiveth it: and because that perfect Righteousness of *Christ* is that by which a guilty offender is justified, *Rom. 3. 19.* and faith alone doth receive, appropriate, and apply it, therefore we are justified by faith alone, *Rom. 3. 22, 25, 26, 28.*

9. I humbly conceive, Faith is not imputed for Righteousness, *Rom. 4. 5.* as that which is accepted instead of a perfect personal Righteousness: thus if we have faith it shall serve, and be taken, where perfect Righteousness is not to be had: For, 1. The Person justified, is in himself unrighteous and guilty, and God doth not justify him for that which is taken instead of Personal Righteousness, for then God would seem to have respect to a Mans own Personal Righteousness, in defect of which he takes what may be had. 2. Because God looks upon our Mediator, as Obeying, Dying, Satisfying, and not upon us, who are unable to satisfy: See, *Rom. 3. 22, 24, 25, 26.* 3. Because our Faith is not to be taken separately from its object, *Christ*. It was not looking, but looking on the Serpent, that healed; so it is believing in *Christ*, that justifies, and saves, *Joh. 3. 14, 16.* Faith without works is imputed, but not without *Christ*. I do not say, that Faith is imputed, as taken for its object, i. e. *Christ* is imputed; nor that

that faith is imputed, as taken in lieu of Personal Righteousness, but Faith with its object, *Christ*, is imputed, for Faith cannot be separated from him, its object: for the Righteousness of *Christ*, and Faith in *Christ*, are required to justification, the one with, and not without the other.

10. Not to impute Sin, is not to reckon it to condemnation, and it is not so reckoned, because *Christ* died: and when it is not imputed to condemnation, it is pardoned, *Ephes.* 1. 7.

11. They who say, we are justified by Faith, as a condition, and are not *Socinians*, do mean soundly, and no more, but that Faith is required to justification, and to ascribe as little as may be, to Faith, and as much as may be to *Christ*. To say that Faith is a condition without which, a Man is not justified, is to speak too little, because it is positively required, not as that without which, but as that by which a Man is justified. And they who say, as the Glorious Reformers spake, we are justified by Faith, as by an instrument, produce warrant from the Scripture, make up the number of Causes compleat, and ascribe, but the lowest degree of causality to Faith; both agree in the main Doctrines, and differ in manner of Explication.

12. He who is justified by Faith in *Christ*, is also justified by Works. The Person spoken of by *Paul*, is a guilty unrighteous Sinner, *Rom.*

3. 19. The Person spoken of by *James*, is a formal professor, who saith he hath Faith, *chap.*

2. 14. He hath no true Faith who hath not Works

Works to his Faith, and therefore cannot be justified.

13. The way of justification, even before *Christ*, was by Faith in him, *Rom. 3. 21, 22.*

14. No Man is actually justified, before he doth believe. The believer was intentionally justified from eternity; in decree, meritoriously from the Death of *Christ*.

15. A Justified Person is taught to pray for pardon, *Mat. 6. 12.* and to confess his Sin, 1 *Joh. 1. 9.*

*Are Adopted.*

1. To adopt is to make, or take one for a *Child*, who by Nature is not a *Child*, and he hath the Name, State, Dignity and privileges of a *Child*.

2. Adoption is an Act of Grace, and if that which follows our effectual Calling, and justification be an Act of grace, then surely Vocation and Justification, must be by Grace?

3. Adoption is the foundation of our Co-heirship with *Christ*.

4. The privileges and honour belong to them who believe, *Joh. 1. 12.* they have a right to them, tho' they may want the comfort of them through unbelief.

5. By regeneration, we partake of the New Nature: by Adoption we are admitted to the condition of Sons.

6. Gods People under the Law, were Sons; but in minority under Tutors, &c, *Gal. 4. 4.*  
yet

yet they had the free Spirit, *Pf.* 51. 12. They with their fear had boldness, and we have fear with our boldness, and liberty, *Phil.* 2. 13. *Heb.* 4. 16.

### And Sanctified.

1. To Sanctify, is, to make Holy.
2. We abhor that slander, That because we are justified by imputed Righteousness, therefore we may take licence to sin. We say a justified Man is Sanctified, and must be so, *1 Cor.* 6. 11. 2. Imputed Sanctification, *1 Cor.* 1. 30. doth not excuse from inherent. 3. A shew of sanctity is but hypocrisie. 4. We teach as the Apostle did, *Heb.* 12. 14. and derive holiness from its proper causes, *Rom.* 6. 1, 2. *Rom.* 3. 31. *1 Pet.* 2. 24. *Gal.* 5. 6. *Tit.* 2. 14.
3. To believe, in the first notion of it, is not all one as to obey : obedience is necessary to Faith. They who obey are true believers, and they who obey not are hypocrites, *Rom.* 10. 15. *Heb.* 5. 9. *James* 2. 14, &c.
4. Sanctification is the Work of God, the Father, *Jude* 1. of Christ. *Joh.* 15. 24. of the Holy Ghost, *2 Thes.* 2. 13. We can no more regenerate or sanctify our selves, than we can justify our selves.
5. The Righteousness of justification is perfect, *Rom.* 8. 1. of Sanctification imperfect; therefore we need continued justification and forgiveness.
6. Justification is a change of State, Sanctification



cation of Nature ; it is total in respect of parts, but not compleat in degrees; we are growing, but not grown perfect.

7. In our Conversion we turn from Sin, and Creatures, to God; in our Sanctification we die to Sin, and live to God; to which we are enabled by virtue of our Union with *Christ*, *Rom. 6. 3 chap. 8. 10.* and by his spirit dwelling in us, *Rom. 8. 13. Rom. 6. 5, 6. 11. 1 Cor. 6. 11. 1 Pet. 1. 2.* and by growing in some graces, we grow in all, and inward graces are encreased by outward Ordinances, threatnings, promises, afflictions, temptations, and mercies sanctified.

8. Regenerate Saints, have Sin in them abiding, tho' they have the spirit, *Gal. 5. 16, 17, 18. 1 Joh. 1. 8. chap. 2. 1. James 3. 2.* and sin actually, *1 Kings 8. 46. Peter sinned in denying Christ*, and after he was again converted, *Gal. 2. 11.*

*Obj.* He that is born of God sinneth not. *1 Joh. 3. 4.*

*Ans.* No, not as he who is of the Devil and not born of God, *v. 8.* and he purifieth himself, *v. 3.*

*Obj.* I am able to do all things, therefore to live without sin, *Phil. 4. 13.*

*Ans.* All have not *Paul's* Grace and Power. 2. *Paul* himself in his regenerate state was not free from Sin, *Rom. 7. 16, 17, 18, 22, 25. 3.* All things, i. e. Evangelically not Legally. 4. All things, that is, Want, and Abound.

*Obj.* We pray, *Thy Will be done*, &c. nothing more agreeable to it than perfection, and  
if

if we ask we shall receive, 1 *Job.* 5. 14.

*Answ.* We are not taught to Pray for perfection in this Life, for it is no where promised. We are sincerely to wish and endeavour it.

## SECT. XX.

### *Assurance of God's Love.*

1. **S**uch an assurance of Gods Love, and the fruits of it, as overcomes fears and doubts, is attainable in this Life, and is no vain confidence: See 2 *Pet.* 1. 10. In it observe, 1. The exhortation is made to believers in general. 2. The diligence is the means of attaining it. 3. Effectual Calling may be known, and made sure. 4. He that is sure of his Effectual Calling, is sure of his Election: See also, 1 *Thef.* 1. 3, 4. to ver. 7. 2 *Thef.* 2. 13, 14. *Heb.* 6. 9, 10.

2. Assurance is ordinarily gathered by spiritual sanctified Reason, and Divine Testimony: thus, he that is called is elected. The spirit delivers, and testifies that truth. But I am called: this is true by experience, and spiritual sense of the Work of God upon us, and the truth of grace: therefore I am elected, this is the conclusion, and there is an assurance of all three propositions.

3. The ordinary reasons why so many want it, are, 1. Because some look upon it as too high for them, 2. or use not diligence, or, 3. know not how to gather it, or, 4. doubt of the truth

truth of their graces, or, 5. want holy confidence in drawing the conclusion, therefore I am elected.

*Peace of Conscience.*

1. Peace of Conscience is the tranquility of it, or rest from the terrors of the Law, and threatnings of wrath. Having it, we undergo troubles and afflictions, we submit to God, serve him, and wait for eternal Life.

2. It proceeds from peace with God, *Rom. 5. 1.* and is Gods gift, *Rom. 15. 13.*

3. It is often broken by temptations, omissions of duty, and commission of Sin. But the foundation and Bond of it abides strong on Gods side; and it is regained by renewing Faith, Repentance, Watchfulness, and Obedience.

*Joy in the Holy Ghost, Rom. 14. 17.*

1. Spiritual joy is the happy flourishing state of a true believer. It is the fruit of the spirit, *Gal. 5. 22.* a gift of God, *Rom. 15. 13.*

2. It springs from Faith in Christ, *1 Pet. 1. 8.* and hope of Glory, *Rom. 5. 2.*

3. The objects of it, are God in Christ, *Rom. 5. 11. Phil. 4. 4.* 4. 'Tis accompanied with Righteousness and peace, *Rom. 14. 17.* 5. 'Tis consistent with godly Sorrow, *Mat. 5. 4.* and sympathy with mourners, *Rom. 12. 15.* 6. It

E

is

is strongest in sufferings, *1 Pet.* 4. 13. *Rom.* 5. 3. and after hard services, *Acts* 5. 41. 7. There is no hope of it to the impenitent, *Psf.* 51. 8. *Luke* 13. 5. 8. It is allayed in believers with fear, *Psf.* 2. 11. and sorrow, *Rom.* 12. 14.

### Encrease of Grace.

Growth in Grace is promised, *Prov.* 4. 18. *Psf.* 1. 3. It grows, by abiding in *Christ*, *John* 15. 4, 5. and a diligent use of Ordinances, *Ephes.* 4. 11, 12, 13. and exercise of Grace, *Phil.* 4. 8. *2 Pet.* 1. 2, 4. to 10. Encrease is promised here; but perfection is reserv'd for Heaven.

### Perseverance.

1. If Perseverance in Grace were not certain, none could be saved.

2. It depends not upon the strength of inherent Grace, but upon Gods Will. 1. Election is to salvation, *2 Thes.* 2. 13. 2. Calling is to Glory, *1 Thes.* 2. 12. *1 Pet.* 1. 3, 4. 3. The promise goes home to the end, *John* 3. 15, 16. and faith looks for it, *Heb.* 11. 1. 4. The Covenant is firm between the Father and the Son, *Is.* 53. 11. accordingly *Christ* perform'd his part, *Heb.* 2. 10. chap. 12. 2. *John* 17. 15. *Heb.* 7. 25. and to the true Believer, *Heb.* 10. 14, 15, 16, 17, 23. *Tit.* 1. 2. 5. They have the spirit

to

*The Souls of Believers are happy, &c. 75*  
 to abide, *Joh. 14. 16.* an earnest, *2 Cor. 1. 22.*  
 and Seal, *Ephes. 4. 30.* 6. They believe and  
 hope to the end, *Heb. 10. 39. 1 Pet. 1. 9. Rom. 5.*  
*2. 7.* They continue running, and pressing, *2*  
*Tim. 4. 8. Philip. 3. 15.* 8. They are kept to  
 salvation, *1 Pet. 1. 4, 5.* These are comforts to  
 the diligent and sincere, Hypocrites and Apo-  
 states have no part in them, *2 Pet. 1. 5. to 10.*

## SECT. XXI.

*The Souls of Believers are happy at their Death.*

1. **T**He existence, and immortality of the Soul was proved before.

2. The destruction of the Soul, is not of the substance, but the punishment of Hell, *Luke 12. 5.* They who die in the Lord are Blessed, *Rev. 14. 13.* and shall be with him, *Phil. 1. 23.* for ever, *1 Thes. 4. 16.* In confidence of which, they commit their Souls to God, *Psf. 31. 6. Acts 7. 59. 2 Tim. 4. 12. 2 Cor. 5. 1, 4. 2 Tim. 4. 8.*

3. They do immediately pass into Glory, *Phil. 1. 23.* or else, it had been more desirable to enjoy *Christ* in Bonds, than be dissolved: See *Luke 23. 43.* Mark, the words are not, *I say this day, &c.* but, *I say unto thee, This day thou shalt be with me in Paradise.* The Soul of *Christ* was that day in Paradise, therefore the Soul of the penitent was to be with *Christ* in Paradise that day, for he was promised to be with *Christ.*

4. No Man can merit eternal Life, or degrees of Glory, by his good Works: it comes by gift, *Rom. 6. 21. 2 Tim. 4. 8.*

## SECT. XXII.

*Christians are obliged to, or by the Moral Law.*

1. **G**OD is the Lord and God of believers, therefore they are bound to observe these Commandments. 2. They are bound to keep by the equity of that other part of the preface, who brought thee out, &c. A redeemed People must serve their Redeemer. 3. The Lord Jesus was the Redeemer out of Egypt, and gave the Law to Moses, *Acts 7. 30. to 34. Heb. 12. 26.* whose voice shook the Earth. 4. They Love God, therefore it is a Law to them, which requires Love, *Mat. 22. 38, 39.*

2. If ye walk in the spirit, ye are not under the Law, *Gal. 5. 18.* doth not contradict this; for we are not under the ceremonial Law, nor the moral, for Righteousness; nor under the coaction and servile obedience, nor condemnation of it, for it is the Law of the Lord our God, who is so in the Covenant of Grace.

3. The Law is as it alwaies was, a perfect Law; therefore our Saviour did not as a Prophet, add new precepts to it. He instituted new Sacraments, and instanced in some duties, not known to the *Pharisees*; but they are all reducible to some precept of the ten.

4. No Man ever did or can do more than is required in the Law. Our Saviour did the will of God, and no more, *Heb. 10. 7.* Angels do no more, *Pf. 103. 20.* Believers are unprofitable Servants, *Luke 17. 10.*

5. Therefore, 1. There are no works of supererogation. 2. No Man can merit for himself, or others. 3. Therefore there is no treasure of merits to be dispensed to them that want. Of *Christ's* fulness there is a dispensation made by himself, but he hath no Lord Treasurer of merits and indulgences in his Kingdom. 4. There are no counsels of perfection. The young Man in the Gospel, *Mat. 19.* had more to part with, and deny himself in, than others, but more than self denial was not required of him, which is enjoined to all, and was practised, *Acts 2. 44.*  
45. 5. Vows of poverty make no Man perfect.

*Obj.* But as many as be perfect, &c, *Phil. 3. 15.*

*Ans.* Christianity is a comparative perfection, as Heirs at Age, *Gal. 4. 1, 2, 3.* but absolute. A sincere believer is Evangelically perfect in *Christ*, and account of grace, but not perfect according to the Law.

### Commandment I.

1. Prayer was alwaies a duty, *Pf. 27. 6, 7, 8.* Our Saviour did not add the *Lords Prayer*, as a new precept to the first Commandment.

2. *Christ* added not the precept of Worshipping himself, to the first Commandment, for he was alwaies an object of Worship. Compare

*Acts* 7. 30. *Is.* 6. 1, 3. with *Joh.* 12. 41. *Is.* 45. 23. with *Rom.* 14. 11.

## Commandment II.

1. God is invisible, therefore no Man can make an Image of him, *1 Tim.* 1. 17. His People saw none, therefore he forbade them to make any, *Deut.* 4. 15, 16. Every Image made for God, must be a real lye, for none can be made like him, *Acts* 17. 29. All those representations of him in Scripture Visions, are for understanding, and not for sight.

2. All signs of honour before Images are forbidden, *Exod.* 20. 5. *Levit.* 26. 1. *Is.* 2. 8, 9. *chap.* 44. 13. to 20.

3. It is Heathenish to Worship the true God by Creatures or Images, *Rom.* 1. 22, 23.

4. The Israelites did not believe the golden Calf to be God; but made it to be a visible sign of Gods presence. The feast was to *Jehovah*, and not to the *Calf*, yet it was abhorred and punished, *Exod* 32. 5, &c.

5. Images beget carnal thoughts of the invisible God, therefore are not fit to instruct the vulgar, *Deut* 4. 15, 16. *Jer.* 10. 8, 14, 15. *Hab.* 2. 18. *Pf.* 115. 4 to 8. *Rom.* 1. 22, 23.



*The Worship of God.*

1. God is the only Object of Divine Worship, the Father through the Son, by the Holy Ghost, *Ephes. 2. 18.* and no Creature, either Saint or Angel, *Matth 4. 10. Deut. 6 13. chap. 10. 20. Col. 2 18. Heb. 1. 14. Act. 10. 25, 26. chap. 14 14, 15. Rev. 19. 20. chap. 22. 8, 9.*

2. The Socinians prove, that Divine Honour is due to Christ, from *Luk. 17. 5. Matth. 8. 25. Act. 7, 59, 60. 2 Cor. 12 7, 8. 1 Theff. 3. 11* That the first Commandment is not changed, by giving him such honour ; for he is no strange, but a subordinate God. From this Concession of theirs, I argue for his Glory, against their false Opinion of Christ. 1. He who said, *Thou shalt have no other God but me*, saith of himself, *I am Jehovah, thy God.* We must have none for God, but he who is *Jehovah* : *Thou shalt have no other God but me ; or, before me.* Therefore, if Christ ought to be worshipped by this Commandment (as they confess,) he is God *Jehovah*, the only true God. He ought to be worshipped with divine Honour, by virtue of this Commandment : But there is no God to be worshipped, according to this Commandment, but *Jehovah, thy God* ; therefore he is *Jehovah*. 2. There is no subordinate *Jehovah* : Christ is *Jehovah*, therefore not a subordinate God. 3. A subordinate God, is a strange God : *Any God but me*, is a strange God ; therefore any God but *Jehovah*, is a strange God ; for *Me* is a Relative to

*Jehovah*, and *Me* is the same as God *Jehovah*.

4. The Object of our Worship in that Commandment is but one *Jehovah*, *thy God*: If Christ be not that one *Jehovah*, he is not at all to be worshipped, by this Commandment; but he is to be worshipped as God, therefore he is *Jehovah*. 5. There is but one Cause of our Salvation, *Tit.* 1. 3, 4. *chap.* 2. 13. 1 *Tim.* 2. 3. *chap.* 4. 10. therefore it cannot be, that Christ is honoured as God, by the first Commandment, because he is the second Cause of our Salvation. 6. If Christ be not God *Jehovah*, and yet ought to be worshipped with divine Honour, the Commandment must needs be changed; for if there be a new Object of Worship, there is a Change of the Commandment.

3. The Worship of God is kept pure, when it is not depraved with mixtures of false Objects with the true; it is entire, when the Ordinances are not more, nor fewer than Christ hath enjoined; nor any part taken from, nor added to them.

4. When God is worshipped with the Heart, he is worshipped in Spirit, and when he is worshipped plainly, without Types and Shadows, he is worshipped in Truth, *Joh.* 4. 24.

5. The outward manner of God's Worship must be suitable to God, and to the general Rules of his Word. A Form of Words is necessary in some parts of Worship, and is but a manner, or mode of doing, and corrupteth not the Substance. Circumstances are variable, and must answer to the End of Worship.

Commandment III.

1. Christians may lawfully swear, when lawful Power, Matter, Cause and End require it, and when it is in a due manner. The Light of Nature taught it, *Gen.* 21. 15 *chap.* 24. 3, 9. *chap.* 31. 52. *chap.* 47. 31 Holy Men used it, and directions are given for it, *Jer.* 4. 2. Swearing by the Creatures, or causeless, prophane Swearing, is only contrary to our Saviour's Law, *Math.* 5. 37. Calling for, or imposing Oaths on slight Occasions, calls for Mourning and Repentance in our days.

2. Christ, and the Holy Ghost, are God *Jehovah*. It is lawful to swear by none, but by God *Jehovah*. It is lawful to swear by God and Christ, say the Socinians, *Rom.* 1. 9. *2 Cor.* 1. 23. *chap.* 11. 31. *Phil.* 1. 8. *1 Thess.* 2. 5, 10. and by the Holy Ghost, *Rom.* 9. 1. therefore Christ and the Holy Ghost are God *Jehovah*. He whom we honour by lawful Swearing, is no other than *Jehovah*, thy God.

Commandment IV.

1. There was a Sabbath from the beginning of the World; the first Seventh after the Sixth of the Creation, was a Sabbath, *Gen.* 2. 2, 3. *Exod.* 20. 11.

2. A Day of Rest is as necessary under the Gospel, as before; if it be not kept holy, we are worse, and not better for it. We are not

discharged from Ceremonial Burthens, to take more liberty to contrive Business, make Bargains, travel, coach about, receive and pay Visits, meet in Coffee-houses, speak our own Words, or do our own Deeds.

3. The Commandment is contained in these words, *Remember the Sabbath-day, to keep it holy.* The Confirmation and Establishment of it runs in these words, *Wherefore the Lord blessed the Sabbath-day, and sanctified it.* We are obliged to a weekly Sabbath, or Day of holy Rest; and not to the Seventh, any more than a First, when the Lord thought fit to make a Change. Beside the Duty laid down, there are many words added, by way of Explication and Motive only.

4. The Observation of the First Day, was universal in all Christian Churches, *1 Cor. 16. 1, 2.* *As I have given order in the Churches of Galatia, so do ye; upon the first day of the week, &c.* This Order given for Charity, doth strongly intimate the Observation of the First Day, weekly: And this Order was given to the Churches of *Galatia*, who are blamed for observing the legal Sabbaths, *Gal. 4. 10.* They vanished, the First Day is established.

5. The believing *Gentiles* received the Observation of the First Day, together with the Faith; and the Christian-*Jews* made no Controversie about it.

6. It is called, *The Lord's Day, Rev. 1. 10.* as instituted by him, and as consecrated to him. *Easter Day* is only the first *Lord's Day* in order; every first Day of every Week, is of the same nature, and for the same end.

7. The

7. The word, *Remember*, doth not imply, that it is a Ceremonial Precept; but rather a strictness of Command, and a Caveat against carelesness and forgetfulness of it. Religion grows, or decays; is preserved, or lost; according as this Day is observed, or not.

8 *Sabbath* signifying *Rest*, our *Lord's Day* may be called *Sabbath*, without Judaizing; as it is in our *Homilies*.

9. A Day of bodily Rest is necessary for spiritus l.

10. Parents, Masters and Governors must see that it be sanctified. To sanctifie it, is a Moral Duty: and though the Fourth Commandment be not a prime Moral Precept, as the First is, yet it hath a consequential Morality in it.

### *Commandment V.*

1. All the Duties of this Commandment are enjoined under the Name of Honour, teaching us a mutual Estimation of all Ranks of Men.

2 Parents must not provoke their Children by Rigour, or unjust Commands, *Ephes. 5. 4.* yet they may wisely correct, as well as instruct them, into due Obedience, *Heb. 12. 6, 7, 8.* And they who do the duty of Parents, are to have the honour.

3. Children in the power of Parents, ought not to marry without their Consent, if possible by dutiful means, *Col. 3. 20. Ephes. 5. 1.* — *In all things*, and — *In the Lord.*

4. To make Vows, and enter into Orders of Religion, without Consent of Parents, or to violate Marriage-Covenants for the same reason, or to seduce any so to do, is sinful, *Numb.* 30. 4, 5, 6. *Col.* 3. 20. *Matth.* 19. 6. *1 Cor.* 7. 5.

5. Vows of blind Obedience are not seasonable, therefore sinful, *Act.* 4. 19. *1 Cor.* 11. 1. *Rom.* 12. 1.

6. All Orders of Men are subject to temporal Laws, and must answer, when accused, *Act.* 26. 2. Peter taught Subjection to all in Authority, *1 Pet.* 2. 13, 14. *Rom.* 13. 1.

7. Belivers under the Old Testament, had spiritual Promises, and not only temporal: They had the Promise of Christ, therefore all in him, *Gen.* 3. 15. *chap.* 12. 3. of the Spirit, *Gal.* 3. 14. lived by Faith, *Heb.* 11. 13. looked for Eternal Life, *Joh.* 5. 39. and were Godly, therefore had the Promises of the Life to come, *1 Tim.* 4. 8. Under the Gospel, we have better Promises, *Heb.* 8. 6. because we are put into a better State.

### *Commandment VI.*

1. It is lawful for a Christian to be a Minister, or Servant of God; therefore to be a Magistrate, and to bear the Sword, *Rom.* 13. 4, 6. Captains left not their Places by becoming Christians, *Matth.* 8. *Act.* 10. 3. Soldiers are directed, *Luk.* 3. 14. The Promises of great Peace, *Isa.* 2. 4. *Mic.* 4. 3. *Zech.* 9. 10. intimate the nature and influence of the Gospel, which is not brought in by the Sword, nor propagated by it.

2. It

2. It is our duty to live peaceably, &c, *Rom.* 12. 18. yet a Man ought to maintain his own right, *Acts* 21. 37. *chap.* 22, 23. to 26. But hatred and revenge are great sins, *Gen.* 4. 6. *chap.* 31. 24. *Levis.* 19. 18. Love and Righteousness must be promoted, and maintained.

### Commandment VII.

1. Marriage is of the Law of Nature, and not peculiar to the Church, Plurality of Wives at once is contrary to the first institution, *Mat.* 2. 13, 14, 15. One should die before another be taken, *Rom.* 7. 2, 3. 1 *Cor.* 7. 39. It is not Lawful to divorce for every cause, *Mat.* 19. 1. to 10. to marry in the Lord, 1 *Cor.* 7. 39. and Love intirely, *Ephes.* 5. 25. are preventives of many sins.

2. Fornication is a great sin, 1 *Cor.* 6. 13. 18. *ver.* 9.

3. It is better to marry than to burn, 1 *Cor.* 7. 9. All have not the gift, *chap.* 7. 2. therefore a single Life is not more perfect in it self. And for Ministers it is Lawful in such cases, *Heb.* 13. 4. 1 *Cor.* 9. 5. 1 *Tim.* 3. 2, 4. *chap.* 5. 12. Peter's Wife had a Mother, therefore he had a Wife, *Mar.* 1. 30. and we believe Philip had a Wife, for he had four Daughters, *Acts* 21. 9.

### Commandment VIII.

1. Men have a distinct property in goods. 2. Every Man should peaceably enjoy his own. 3. yet alienation by sale, commutation, charity,  
con-

contracts, and payments of tribute, and debts is Lawful. I believe *Paul* well understood the manner of the King; 1 *Sam.* 8. 11, &c. yet speaks of no more than of tribute, and customs, *Rom.* 13. 6, 7.

### *Commandment IX.*

1. Equivocation, because truth is darkned; and, 2. Breach of Faith even with hereticks, are unlawful, *Pf.* 15. 1. to 4. *Ezek* 17. 15, 16. *Rom.* 1. 31. *Rev.* 21. 8.

### *Commandment X.*

1. Concupiscence is sin. 2. Thoughts are under Law, for it is spiritual. 3. Sin remains in the regenerate; tho it reign not, it is Sin, *Gal.* 5. 17, 18.

2. Every sin deserves Death, therefore there are more than seven deadly sins, *Mut.* 24. 51. 1 *Cor.* 6. 10. *Rev.* 21. 28.

## S E C T. XXIII.

*What God requires of Man, to escape wrath.*  
*Faith.*

1. **F**Aith should not be defined by ignorance; for it is the evidence of things not seen, *Heb.* 11. 1. and cannot be without knowledge, *Joh.* 17. 3. *Joh.* 4. 22. *chap.* 10. 38. *chap.* 16. 30. *chap.* 17. 7, 8.

2. Faith



2. Faith is a certain firm assent, not only to Doctrines because *Christ* is the object of it, *Joh.*

1. 12. chap. 3. 16. *Rom.* 3. 26.

3. Unbelief is a disallowance; therefore on the contrary, faith is an approbation of, and consent to the way of Salvation by *Christ*, 1 *Per.* 2. 4.

4. Faith goes further yet, it is a trusting in *Christ*, *Ephes.* 1. 13. A guilty, lost, penitent mourner must have a Saviour which he can trust.

5. Faith may be abstracted in some consideration; but can never be separated from good Works, *Ephes.* 2. 8, 9, 10. *Gal.* 5. 6. *James* 2. 14, 18, 26.

6. Faith answers to the offer of the Gospel: and therefore receives *Christ*, as a *Prophet* for Wildom, as a *Priest* for Righteousness, as *King* for Sanctification, and Redemption, 1 *Cor.* 1. 30. *Mat.* 11. 28. *Joh.* 7. 37. *Mar.* 9. 7.

### Repentance.

1. Repentance is to be Preached in Gospel times, *Acts* 26. 20. *Luke* 24. 47. 2. *Christ* repented not for us; it is Gods gift and our duty, *Acts* 11. 18. chap. 17. 30. 3. It is not the sinner who grieves for Sin; but the spirit who convinceth of it. 4. The Law discovering sin, and wrath, is subordinate to the Gospel; drawing the soul to God by grace and mercy. 5. In, or by sin, the Creatures heart is turned to Self and Creatures from God: by repentance, he returns

## 88 *Outward and ordinary means, &c.*

turns from Self and Creatures to God. 6. An intention to repent once in a Mans Life, is not repentance; for it is an actual return to God, with godly sorrow, and with fruit, 2 Cor. 7. 9. 7. Repentance takes in all known Sin, the habits and Dominion of which are broken by it, yet the in-dwelling of Sin doth hinder it to be a repentance to Life.

## SECT. XXIV.

### *Outward and ordinary means of Grace.*

1. **T** Here is no such perfection of grace, as to live above Ordinances. They who had extraordinary measures of the spirit, observ'd Ordinances, and brought Converts under them, *Acts* 2. 41, 42. *chap.* 6. 4. *chap.* 12. 5. *chap.* 22. 7.

2. The Administration of them, and Preaching the word was, and ought to be committed, Authoritatively to Ministers, and Pastors, qualified, ordained, and called. The Apostles went out by commission, *Mat.* 28. 19. See *Heb.* 5. 4. Men must be competently able, *Tit.* 1. 9. 2 *Tim.* 2. 2. for the Office and Work, 1 *Thes.* 5. 12, 13. 1 *Tim.* 4. 6. and Ordained by Pastors, *Tit.* 1. 5, 6, 7. 1 *Tim.* 5. 22. *chap.* 4. 14. and so, he is distinct from brethren, 1 *Tim.* 5. 6. over whom he is an officer with authority, 1 *Thes.* 5. 12, 13. *Heb.* 13. 7, 17. 1 *Cor.* 14. 34, 35. 1 *Tim.* 2. 12. A minister must give himself to his work, 1 *Tim.* 4. 13, 14, 15. must abide in  
his

his calling, except necessity requires absence, *Acts* 20. 3, 4. else how can he watch, and be an example to them? Believers have enough to do in their own places, without taking upon them any part of the Ministers office, *Ephes.* 6. 4. 1 *Thef.* 5. 11. *Rom.* 15. 14. and much good might be done, if done with humility, and judgment.

SECT. XXV.

*Of the Sacraments.*

1. **O**ur Lord sealed the New Testament with his Blood, and added visible signs, and seals, as means of Grace, *Mat.* 26. 24. &c, *Mat.* 28. 19. 2. There are not seven, but two Sacraments, which are proper to Christianity, and common to all Christians. 3. Sacraments are not empty signs, but effectual to their end: See, *Rom.* 6. 3, 4. *Gal.* 3. 26. 1 *Cor.* 10. 16, 17. and they are effectual after their kind, for by them we are instructed as by a visible word; and excited, and sealed. 4. They do not confer grace, by the very doing or using them: for there is no natural vertue of conveyance of grace: It is not the outward washing, 1 *Pet.* 3. 20, 21. nor doth the intention of the Minister make them effectual; but the Spirit, 1 *Cor.* 12. 13. 1 *Cor.* 11. 28. 1 *Cor.* 7. 19. *Ephes.* 5. 25, 26. 5. The Minister of the New Testament, 2 *Cor.* 3. 6. *Mat.* 28. 19. is the only Minister of the Seals, 1 *Cor.* 11. 23.

## Of Baptism.

1. The Baptism of the spirit is the Work of the spirit, and not the ordinance enjoined. We have no Ordinance of Baptism, but what is with Water, which is necessary to Baptism, as Bread and Wine to the Lords Supper.

2. Baptism is a necessary duty; but it is the unbelief that damneth, *Mat. 16. 16.* and not the meer want of Baptism.

3. Of the form of Baptism see what is spoken of the Trinity before, and of the improvement of Baptism after.

4. Note carefully the ground or reason upon which the *Apostles* received the first converts to Baptism, *Acts 2. 39.* for the promise is to you, &c.

5. There is no particular command for Baptizing Infants by Name; but seeing the ground of Baptizing the repenting, believing *Jews*, was because the promise was to them, and their Children; and not only to them, but to the *Gentiles* that were far off, and should believe in *Christ*, the Infants of such Parents, are included in the command of Baptizing, because they are named in the promise or Covenant of grace. They who deny their Baptism, are obliged to produce by what word or Act of God they are excluded.

## Of the Lords Supper.

1. Where ever *Christ* was Bodily present, he was visibly present, and seen. He is not seen in

in the Sacrament, therefore though believers have Communion with his Body and Blood by Faith, 1 Cor. 10. 16. he is not present in Body. He is in Heaven, Acts 3. 21. and when he will come, he shall be seen, Rev. 1. 7.

2. There is no Transubstantiation: if there were any it were more likely, that the Body and Blood of *Christ* should be turned into Bread and Wine, because it is Bread and Wine as well after consecration as before; than that the Bread and Wine should be turned into the Body and Blood of *Christ*: as sure as it was Bread and Wine before it was blest; it is as surely the same after it is blest, when eaten and drunk. Was there ever any change of one differing, and unlike substance into another, and the change not seen, or sensibly perceived? *Moses's Rod*, was not a Rod, when it was turned into a Serpent: the water was not water but Wine, when our Saviour turned it into Wine. But here is no change at all perceiv'd when our Saviour spake to his Disciples *This is my Body*, and was he not alive at the table? Did they eat him alive? or was he at the same time alive at the Table, and Dead in the Bread, and Wine? But they tell us, we must believe: Well then, we believe, our Saviour was alive when they did eat, that he was not dead before he was Crucified, therefore the Disciples did not eat his Body, nor drink his Blood. If they did not eat and drink that Body and Blood, did he create a Body and Blood, for them to eat and drink? did he create one for them all? or did every one of them eat a se-

a several body? Take either way, it will then follow, they did not eat his Body, and drink his Blood who rose from Table as whole as he sat down. We believe that what those Communicants did eat and drink, all believers do still eat and drink; they did not eat and drink it, therefore neither do we. They understood our Saviours meaning: it was a Sign, a memorial; as Circumcision was called the Covenant, *Gen.* 17. 3. See *Gen.* 41. 26. *Joh.* 13. 1. *chap.* 10. 9. *1 Cor.* 10. 4.

3. The Cup of blessing belongs as much to every Communicant as the Bread: Our Saviour, and his Ministers gave both, and Communicants received both: See *Mat.* 26. 26. *1 Cor.* 10. 16. *1 Cor.* 11. 25, 26.

Besides these I shall lay down several truths contrary to so many errors:

1. There is a distinction between Ministers and Stewards, and the family of Believers, *1 Cor.* 4. 1. As *Christ*, and the *Apostles* did, so Ministers and Stewards take Bread and Wine, bless, break, give, *1 Cor.* 10. 16. — which we bless, &c. The Communicating believers do join with the Pastor in prayer and thanksgiving, and then they take, and eat, and drink, and that is all they ought to do. Except the Bread and Wine are Consecrated to that end, according to our Saviours institution, it is no Sacrament. It is not true therefore, that the Lords Supper was instituted that the Faithful might break the Bread.

2. In shewing the Lords Death we shew, 1.  
The

The nature and end of his death, as a Sacrifice to God for sin, 1 Cor. 5. 7. 1 Cor. 11. 24, 25. Mat. 26. 28. Mark 14. 24. Luke 22. 19, 20.  
 2. The painfulness of his death. 3. The All-sufficiency, satisfaction and merit of it. 4. We humbly shew it by Faith to God, as a propitiation, and price of Redemption, and plead it, and rest upon it. 5. We shew it against accusations of Conscience, and all other from Satan, and the World. 6. We shew it to all the Churches as one Body, 1 Cor. 10. 11. Therefore to shew the Lords Death is more, than to thank *Christ* for his love, and to celebrate the good turn of his suffering with praise.

3. The resurrection, ascension, and intercession of *Christ*, are his own mediatory actions; therefore, that is no good reason why *Christ* ordained this remembrance of his death, because it was the chief, or most properly his own action.

4. We receive Covenant Blessings, as well as give thanks at his Supper, 1 Cor. 10. 16.

5. Assurance of pardon is not necessary before we eat and drink this Supper, it is a help to assurance, but it is a feast for the weakest believers that thirst, that discern the Lords Body and examine themselves.

6. This, in the words, *This is my Body*, doth not comprehend all the Sacramental actions; each of which hath its particular edifying, instructing signification.

7. We do not only partake of *Christ's* benefits, but have Communion with his Body, and Blood, 1 Cor. 10. 16.

8. To

8. *To bless* is ill expounded *to use it*. To use the Cup is not a Sacramental, Scripture Phrase. To bless it according to the institution of our Saviour, is peculiar to the Minister; the congregation joining with him, and beholding the Sacramental actions, and hearing the words, *This is my Body, Take eat, This do, &c.* In those congregations, where the household of God, do not receive every one from the hand of the Minister, but take themselves, the whole is first blest, broken, poured out, and the words of institution and command repeated; or it is no Sacrament, as was said before: See 1 Cor. 11. 24. All do use it, as they say; but all do not bless it.

9. True believers have spiritual, real, nourishing, and comforting Communion by Faith, with the Body and Blood of *Christ*, and not a figurative. Benefits flow from Communion: See again, 1 Cor. 10. 16.

## SECT. XXVI.

### *Of the Lords Prayer.*

1. **T**AKE both Evangelists *Matthew* and *Luke* together, and it appears that this prayer is both a form of prayer, and a pattern for prayer; and yet it is rather a form of matter, than of words, seeing both those Holy Writers do not keep to the same words. And why it may not be used as a prayer, as well as *the Grace of our Lord Jesus Christ, and the Love of God*



*God the Father, and the Communion of the Holy Spirit with you,* let them who use the one, but disuse the other, consider of it: yea much rather, because there is not so much, as pray or bless the Assembly, after this manner said of that solemn form of dismissal, which is said of this prayer.

2. The matter, and method of it is Wonderful, and deserves our study that it may be understood. We are taught how to conceive of God, as a Glorious Father; that his glory should be our aim above all things; how we should be affected towards him and his Kingdom; how our Wills should come in to his Will, concurr with it, and submit to it in all things; we are taught how small a portion of the World should content us, how we should acknowledge him to be the giver of all; to have our dependance upon him, and to have daily recourse to him by prayer. We are taught to confess our sins to him and be earnest for pardon, and to what degree of grace we should grow even to forgive, and love our enemies. We are inform'd of our greatest dangers, and evils, and to pray for deliverance from evil, and temptations to evil, and how we should praise and magnify him, as glorious in our eyes.

3. We are not tied to the very words and syllables of it, as is before intimated; yet it is as strange that it is not used at all by some, as that it should be the only prayer in the account of others.

4. We

4. We do not conclude our other prayers with this, as if this made our other prayers acceptable; we are heard for our faith in *Christ*, and sincerity of our hearts, and not for these words.

5. All our petitions are ultimately referr'd to the glory of God, our highest end, in the first petition.

6. Great care should be taken, that all our prayers both private, and publick do agree with this holy rule of prayer. All *Christians* should conspire, to pray the same things, and be alwaies disposed to maintain Communion with God, and with all his People, as Brethren and Children of the same Heavenly Father.

7. We should so pray, as being in earnest, and maintain our fervency to the last, sealing our prayers with an *Amen* of fervent desire, Faith and trust.

*The end of the second Part.*

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PART.



faith. 2. The neglect, or negligent, cold, imperfect way, of early, and holy education of Baptized Infants. 3. The not improving of our Baptism, when we are grown up, for graces, assistances, privileges, comforts and engagements to God; as if the Laver of Regeneration were a Fountain dried up, or no more to be used, than while we are first washed.

2. I have said before, that the doctrine of the Trinity is a fundamental, practical doctrine, to be explained to all and known of all, because we are all Baptized in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*. I am limited to a very short discourse, and therefore must say, as much in little, as I can in the following points.

In the form of Baptism, *Mat. 28. 19*, we have two things; 1. A commission to teach and Baptize. 2. A direction, with commandment, to Baptize in the Name; or, into the Name of the *Father*, of the *Son*, and of the *Holy Ghost*. Here observe, 1. The Author, or the Lord who gave this Commission, and Command; the Lord *Jesum*, ver. 18. 2. The parties. 1. The Minister employed, and his office to teach the Gospel, or Covenant of grace, and to Baptize with Water. 2. The

2. The principal parties, between whom he deales, and officiates in this solemn Act. 1. God, the most high and gracious God making, and declaring, a Covenant of grace, and taking sinful, and undone Man into it. 2. Man graciously taken into Covenant, and dutifully accepting of, and submitting to the grace of God, declared in that Covenant, according to the terms, and constitution, or Laws thereof.

3. To Baptize with Water is a Ministerial Act, between God, and the party Baptized. By it God doth graciously admit, and receive a guilty polluted Sinner to himself, in Covenant; and the poor polluted Sinner doth consent, and submit to God, upon Covenant terms; and Baptizing with Water, is an outward, visible, Sign and Seal, by which God doth signify his grace, and bind himself, as God in Covenant, to perform his gracious promises; and the party Baptized, doth declare and signify his humble acceptance of, and sincere consent to the Covenant of grace, and binds himself to perform what God requireth of him.

4. This is done in the Name, or into the name of the Father, the Son, and Holy Ghost. Where God doth more fully and clearly, and distinctly

declare himself, than ever he did to *Abraham*, or any of his Covenant People before, at least together, and at one time.

5. According to this declaration of himself, as God, the everlasting, and Almighty (by which name he took *Abraham* into Covenant, *Gen. 17. 1.*) the Father, the Son, and the Holy Ghost, he taketh his people for his own, and they take him for their God.

6. And so we are related to God, as Father, Son, and Holy Ghost, and have a right to him as Father, as he hath to us, as Children; and to him, as Son of the Father, and what the Son hath done for us, as he hath a right to us, as Children, and Brethren, *Heb. 2. 11, 12, 13, 14.* And we have a right, as well as relation to God the Holy Ghost and to what he doth, as he hath a right to us, to reach, lead, sanctify, and dwell in us. We have God engaged to us, and we are engaged, and oblig'd to God, the Father, the Son, and Holy Ghost, as such.

7. As God said, *I am the Lord thy God thou shalt have no other Gods but me*, binding his Covenant People to himself, in which this positive duty is implied, *Thou shalt have me for thy God*; so here, in our Baptism, we are engaged to have God the Father, the Son, and

and Holy Ghost for our God; to have him is both our duty, and happiness.

8. Therefore we must not take up, and satisfy our selves, with the knowledge, and faith of God in general, That God is, or that God is one, the Creator, and Governour of all things, but must enlarge our knowledge, and faith into the mystery of God, *Col. 2. 2.* the Father, Son, and Holy Ghost, and into the marvellous Works of Redemption, Sanctification, and Salvation, in which the grace of the Father, Son, and Holy Ghost doth gloriously appear.

9. God, descending to us in Covenant and exalting us to be his People, is the highest object of our knowledge, faith, fear, love, desire, delight, hope and trust: We must honour and worship him, own and obey him, according to this revelation as Father, Son, and Holy Ghost.

And now I come to shew you, that this Doctrine of the Trinity or three Persons in the God-head, is a practical Doctrine, as well as fundamental, and to be known and believed of all *Christians*: and then the practical improvement of Baptism.

1. Let us take this Mystery, as it is revealed to us.

2. And because, it is revealed to us, we ought not to be terrified from a hum-

ble search into it. It is plain, 1. That Father, Son, and Holy Ghost, are one God; and that one God in Covenant. 2. Father, Son, and Holy Ghost, are severally Named. 3. Therefore, there is a relation of the one to the other, and a distinction between them. 4. There is an order, but no inequality in Essence, for we are to honour, and obey the one equally with the other. 5. No doubt but this is for his Glory, that he hath thus declared himself, and for the good of his People: and what we cannot now understand, we shall understand in Heaven, 1 Cor. 13. 10. 6. Every Baptized Person must hold fast the faith, and profession of the Trinity of Persons in the same indivisible Essence and God-head: for every Person is declared to be our God, to have a right to us, and we are devoted to them, as one God, and three Persons. 7. What is briefly summ'd up in this form of Baptism, is more particularly explained in Scripture, and more distinctly in the New Testament; therefore, we ought to enquire into the Scriptures, into the common and also distinct acts, and Operations ascribed to God, as one, and to each one of the most Glorious Persons. 8. In these words, we have the foundation, object, rule and measure of  
of



of our holy Faith comprehended. Our Faith is founded upon God ; he is the highest Object of it : Our Faith must follow the Order laid down ; the Father is the First Person, the Son the Second, and the Holy Ghost the Third ; and the Order of Acts and Operations follows, according to the Order of Subsistence ; the Father doth all through the Son, by the Spirit ; by the Spirit we come, and believe in the Son ; and through him, we come to the Father. The Relation of the Three is double ; 1. To one another : The Father is related to the Son, as a Father ; and the Son to the Father, as a Son ; and both to the Holy Ghost, and the Holy Ghost to both, as the Spirit of the Father, and the Son. 2. To us, who are baptized : He is a Father, Son and Holy Ghost to us, that take him for our God. From these Names of Father, Son, and Holy Ghost, we come to have right Notions of God, as God of Grace, Love, Authority and Power ; and of our own Relation and Obligation to him for all Grace and Mercy, and our Dependance on him, and Obedience to him, as Children. Lastly, Here is the true Measure of our Faith concerning God : Our Faith is defective, and unsound, if we do not believe in one God, the Father, the Son, and Holy Ghost.

The Knowledge of this great Mystery is very necessary, and of great use to us ; 1. In respect of our Faith, and Life of Faith. 2. To direct us in our right worshipping of God. 3. In our universal new Obedience. And indeed, the Mystery of the Incarnation, and the whole of our Redemption and Salvation, doth spring from the Mystery of the Trinity.

1. We must exercise Faith in God the Father, *Joh. 5. 24.* — *And believeth on him that sent me,* *Joh. 14. 1.* as the Fountain of Grace, Father of Mercies, *Eph. 1. 2, 3.* 2 *Cor. 1. 3.* as teaching, and drawing to Christ, *Joh. 6. 44, 45.* loving us, *Joh. 16. 27.* as the Father of Christ, and our Father, *Joh. 20. 17.* 2. We must exercise Faith in Christ, *Joh. 14. 1.* *Believe also in me ;* as the only Begotten of the Father, *Joh. 20. 31.* as the Way to the Father, *Joh. 14. 6.* as having Eternal Life in him, 1 *Joh. 5. 11, 12.* It is an Observation of great moment, that the Mediatory Offices of Christ are grounded upon, and have their Efficacy from the Sonship of the Second Person. The Son took our Nature, and was consecrated to be our High Priest, *Heb. 7. 28.* The Son is our all-wise, and mighty Prophet, *Matth. 17. 5.* and our King, *Psal. 2. 6, 7.* *Heb. 2. 1, 8.* The Son hath all Power

Power and Authority with the Father, and therefore we may draw near to him with Faith and Confidence of Acceptation and Prevailing. 3 We must believe in the Holy Ghost. We cannot believe in the Father, and the Son, except we believe in the Holy Ghost: His Wisdom, and his Power, is the Wisdom and Power of God, *1 Cor. 2. 4, 5.* We cannot believe the Scripture, except we believe in him, by whose Inspiration the Scriptures were spoken and written, *2 Pet. 1. 21.* Our Faith doth depend upon his Testimony, *1 Joh. 5. 6.* He is a Witness, both in Heaven and Earth, *Ver. 7, 8.* We believe in him, as a Witness, a Teacher, a Comforter, *Joh. 14. 26.*

2. We cannot worship God In Spirit acceptably, except we believe in the Father, the Son, and Holy Ghost. That one Text is of singular use to Believers, *Ephes. 2. 18.* *For through him (i. e. Christ, the Mediator) we have access by one Spirit (i. e. the Holy Ghost) unto the Father.* And thus we worship the Father, *Ephes. 3. 14. Joh. 4. 24.* the Son, *Heb. 1. 6. Joh. 5. 23. Phil. 2. 6, 11.* and the Holy Ghost, *2 Cor. 13. 14.* Prayer is made to the Holy Ghost, as well as to the Father, and the Son: Sometimes Prayer hath been made to one, *Ephes. 3. 14.* sometimes to another,

ther, *Acts* 7. 59. sometimes to two, *1 Theff.* 3. 11, 13. and sometimes the three are named, *2 Cor.* 13. 14. But when one is only named, the other are not excluded. What need have we to be renewed in the Spirit of our Minds, that we may have divine and spiritual Thoughts and Conceptions of God, in our Approaches to him?

3. Universal Obedience and Service is to be performed to the Father, the Son, and Holy Ghost, *Matth.* 1. 6. Compare *2 Cor.* 6. 18. with *2 Cor.* 7. 1. *Whosoever shall do the Will of my Father which is in Heaven*, *Matth.* 12. 50. The Son must be honoured and obeyed, *Joh.* 5. 23. *Matth.* 17. 5. *Heb.* 5. 9. *2 Cor.* 5. 14, 15. And the Holy Ghost is to be served and obeyed, *Rom.* 8. from 9. to 15. We must obey his Motions, Teachings, Reproofs, Convictions and Commands.

So much of the first Head : Now of the second : *We are enabled by the Spirit, accepted through the Son, with the Father.*

2. The Improvement of our Baptism : Consider two things ; 1. All Persons baptized, are bound to improve their Baptism for their own Good, and Glory of God. 2. Parents ought to improve it for their Children. And then I shall shew in what Particulars,

Particulars, and how this Improvement, and Advantage of Baptism is to be made.

1. Baptism is a Bond made between God and us. As by Circumcision, the *Jews* were bound to observe the whole Law, though it was an Ordinance given before the Law, *Gal. 5. 3: Gen. 12. 7, 10, to 13.* so Christians are Debtors to Christ, to observe all things commanded by him, *Matth. 28. 20.* *Abraham* was bound for himself to walk before God, &c. *Gen. 17. 1.* And he was eminently faithful and sincere in performance of his Covenant-Bond, and Duty towards his Household, *Gen. 18. 19.* as was *David* also, *1 Chron. 28. 9.* yea, all *Israel* were strictly commanded to teach their Children, *Deut. 6. 7.* and so are Christian-Parents, *Ephes. 6. 4.*

2. All Persons are bound for themselves, when grown up to Years of Understanding, to remember this Bond and Covenant, solemnly entred with God. Though they have neglected the Duties required, and have not humbly claimed the Privileges of a Covenant-People, yet the Bond is a perpetual Bond, and the Transgression of it will be charged upon them, to their forer Condemnation, if they repent not. I say, all baptized Persons are obliged.

obliged to God, and must remember their Covenant, whether they be,  
 1. Unconverted: Or, 2. Converted, and called.

1. All unconverted Sinners are obliged to God the Father, the Son, and Holy Ghost; and therefore, to serve and honour God, as a redeemed, holy People; and therefore to turn from the Service of Sin, and their Enemies, to serve the living and true God, &c. *1 Theff. 1. 9, 10.* Consider,  
 1. You have the means of Grace and Salvation, in some measure; the design and end of all which is to bring you to God. You are not in darkness, as Pagans are: Though all of you may not have the Light of the Gospel, shining gloriously in an able, zealous Ministry, the want and scarcity of which is a great hindrance and loss to Souls; yet you have the Scriptures, which are able to make you wise to Salvation, &c. *2 Tim. 3. 15, 16.* When the Teachers of the *Jews* were deeply corrupted, it was a great benefit to have the Scriptures, *Joh. 5. 39.* And if Ministers are negligent, yet Parents are bound to train up their Children, *Eph. 6. 4.* The very reading of the Scriptures is profitable to Salvation, *Act. 8. 28, &c.* 2. They who attend upon the Means of Salvation, are instructed, reprov'd,

reproved, warned and checked. Conscience is met with one time or other ; and who is so dead and senseless, that never found in himself a necessity of becoming a new Man ? And then, how might the Consideration of their being baptized, of the nature and obligation of Baptism, work them towards Conversion and Reformation ? Reasoning thus with themselves :

1. I am not mine own, but God's : I am dedicated and joined to him by Covenant : It is both my Glory, and my Duty to be the Lord's. Shall I, who am related to the most high God, as a Child, turn to be a Child of the Devil ? Shall I, who am redeemed with precious Blood, sell my self to Sin, and become a Slave ? Shall I, who am baptized into the Holy Ghost, the Spirit of Sanctification, defile my self, and drown my self in the mire of Sin ? The Sons of God are lead by the Spirit of God, *Rom. 8. 14.* Am I God's, or am I not ? If not, What ? Oh, what will become of me for ever ?

2. I am washed with Water, and I must be washed with Blood and Regeneration ; or else I cannot enter into the Kingdom of God, *Joh. 3. 3, 5.* Nothing that defileth, shall enter therein, *Rev. 21. 27.* Oh, wash me throughly, and cleanse me from my Sin,

Sin, *Psal.* 51. 2. 3. When you are convinced of the necessity of Regeneration, improve your Baptism towards it. Say then, 1. I am baptized into the Father, who is the Father of Mercies, and God of all Grace; who teacheth, calleth, draweth and meeteth returning Prodigals. O Father of Mercies, make me a Child: Oh, draw me, call me, meet me, receive me, Thou art my God by Covenant, thy Sign and Seal is upon me: Oh, forsake me not, but put thy Spirit within me. 2. I am baptized into the Name of Jesus, who came into the World to save Sinners, *1 Tim.* 1. 15. *Matth.* 1. 21. *Tit.* 2. 14. Oh, redeem me by thy Power, from this Bondage, from Sin, Satan, and the evil World: Oh, wash me by the Merits, and Efficacy of thy Blood, *1 Joh.* 1. 7. Oh, bring me home, a Stray-Sheep! Seek me, and save me. Be thou my Peace, and my Advocate. 3. I am baptized into the Holy Ghost, the Spirit of Light, Wisdom, Life, Sanctification and Holiness. Oh, make me a new Creature; wash me, according to thy Grace and Power, *Joh.* 3. 5. *Tit.* 3. 5. *2 Thess.* 2. 13. Baptize me with thy Baptism, and I shall be a new Man, and clean in thy sight.



2. Let all such as are regenerate, and called, remember their Baptism;  
 1. By way of Thankfulness and Praise to the Father, Son, and Holy Ghost, for Grace and Love, that God is their God, and that they are his People; that they have obtained Mercy. They may go so high as Election, and praise God as the Apostle doth, *Ephes. 1. 3. to 8. 1 Thes. 1. 2, 3, 4.* How happy are you in such a Father, such a Saviour, such a Comforter; and that you are under Grace, and made safe by Covenant? 2. Improve Baptism for Grace, and Growth in Grace and Holiness; 1. Because you are separated to God, as an holy God, and are joined in Covenant; and therefore are not Debtors to the Flesh, to live after the Flesh, *Rom. 8. 12.* We are bought with a price, *1 Cor. 6. 20.* and joined to the Lord, and therefore are one Spirit, *1 Cor. 6. 17.* one Mind, one Will, one Aim, one Way and End. 2. Because you are crucified with Christ, therefore we should be holy; see *Rom. 6. 6. Gal. 2. 20. Chap. 5. 24. Chap. 6. 14.* By virtue of our Union with Christ, we must go on to mortifie Sin, *Rom. 6. 3.* and live to God, *Rom. 6. from 4. to 13.* By this we have great and effectual Assistance, and are under the strongest Engagements to Holiness.

3. Im-

3. Improve your Baptism for Privileges, which are exceeding great and high: As, 1. Apply it for your Acceptation with God, *Ephes. 1. 6.* Though we are vile and hateful in our selves, yet we are beloved of the Father, accepted in the beloved Son, and sanctified by the Spirit. 2. Apply it for Justification and Reconciliation. The Father will not condemn them, for whom his Son died: The Father will not be wroth with them that believe, and are in him, in whom he is well pleased. The Terror of Condemnation is taken off by the Holy Ghost the Comforter. 3. Apply it for Adoption, and the Privileges and Comforts of it, *Joh. 1. 12. Gal. 4. 6.* Adopted Children have the Spirit of Adoption, and the Earnest of the Spirit, *Rom. 8. 23. Ephes. 1. 13. Chap. 4. 30.* and all things with Christ, *Rom. 8. 32.* 4. Improve it for Communion with God, 1 *Joh. 1. 3. 1 Cor. 1. 9.* What may not a Child have, that is fit and good for him, from a Father, and such a Father? as *Ephes. 1. 3.* that comes to him in his Son's Name, and hath the Son to be an Advocate for him, and the Spirit to make Intercession in him? See *Joh. 16. 26, 27. 1 Joh. 2. 1. Rom. 8. 26.* You may be bold for a Child's Portion in Covenant, that  
have

have the Heart and Spirit of a Child.

4. Improve your Baptismal Relation to the Father, the Son, and Holy Ghost, for Assurance. The great Promise is, that God will be our God, All-sufficient for all things, and all times. What Circumcision was, Baptism is: See *Rom. 4. 11. Col. 2. 11, 12.* Say then, you have the Seal of God added to his Promise: Oh, shew it, and plead it, for Confirmation and Assurance of Pardon, *Act. 2. 38. Chap. 22. 14.* and all other Blessings.

5. Improve Baptism for your Continuance and Constancy in Duty and Obedience, against all Temptations to Apostacy. Make quick Denials to the Importunities of the Flesh, World and Devil. Say, What have I to do with thee, Satan? Get thee hence. I am baptized, I am delivered and redeemed from thee, and sworn in Covenant against thee. I am a Soldier of Christ; in his Name, by his Authority and Power, I will resist thee. I will not turn away from Christ, nor be treacherous to him, and mine own Soul, &c. Say to the World, I am crucified to thee; what have I to do with thee? The Lord is my Portion. Go, tempt and allure them that know thee not, and that have their Treasure upon Earth. I am dead to thee: But,  
Lord,

Lord, there is none in Heaven but thee, and none upon Earth besides thee, &c. *Psal.* 73. 25. Say to the Flesh, I am redeemed, I am joined to the Lord: Shall I take the Members of Christ, and make them Members of an Harlot? God forbid. How shall I serve sin, that am freed from it? To this End, Remember, 1. To whom thou art engaged: Thou art married in Covenant to the Lord; thou art to honour thy Father in Heaven, who is better than all, above all; thou art a redeemed Servant, and Member of Christ; thou art related and engaged to the Holy Spirit. 2. Remember the nature of thy Obligation; it is a solemn Covenant, an Engagement of the highest nature. 3. It is a Pre-engagement; thou art promised to God first, and wilt not be false. 4. It is an unspeakable Mercy, Honour and Blessing to be Sons and Daughters in Covenant with God: Will you forfeit it? 5. Your present and future Happiness depends upon your observing, loving, honouring, serving God, and walking before him. 6. God will judge you by his Son Christ, in the last Day: And what will he do to them in that Day, who are ashamed of him now? Oh! re-turn, and repent, ye Revolvers.

Lastly,

Lastly, Improve your Baptifmal Relation and Covenant, by Mediation, by Prayer, by Thankfgiving, by Communion at his Table; and all by Faith, with Love and Reverence. Let it not be a fmall thing in your Eyes to be the Sons and Daughters of the Almighty God, who is a great King.

Secondly, Improve your Baptifm for others; Parents for your Children,  
1. Before they are baptized. 2. After they are baptized.

1. Before: From the Water of Baptifm, learn and lay to heart grofs Pollution, and Corruption; fuch as no Soap or Nitre, no Tears, or Blood, or Righteoufnefs of our own could purge away. 2. Bless God heartily for the Blood of Jefus, and the Sanctification of the Spirit. 3. See the Necessity and Benefit thereof. 4. And then address your felves to God, as Father, Son and Holy Ghoft, for your Seed. 1. Beg that the Infant may be taken into the Covenant of Grace, with you. 2. That the Child may ever continue under the Grace, and in the Duty of the Covenant. 3. Pray for the inward Grace, and reft not in the outward Privilege. To that end,  
1. Be fenfible of the finful Defilement, Death and Mifery of the Infant by Nature: Humble your Souls in the Sight  
of

of God, under the Consideration of it.

2. Look unto the Promise, or free Covenant of Grace, and the part that Infants have in it, *Act. 2. 39.* and the Grace expressed by Christ, to Infants, *Mar. 10. 13, &c.*

3. Exercise Faith in the free Grace and Love of the Father, the Love and Redemption of the Son, the Grace and Power of the Holy Ghost: 4. Do not look upon Baptism as an empty Sign, but as an Ordinance of God, established by a Word of Command, and Promise, for great Ends, and of great Efficacy to those Ends, by the Operation of the Spirit. It is not a Sign of nothing, nor a Seal of nothing; but look to the Grace of it.

5. Taking Encouragement from Free Grace, apply your selves to the Father, Son and Holy Ghost, for the Infant, by earnest Prayer: The matter of which may be, 1. That God would be so merciful, as to receive the Infant to Baptism. 2. That God would be his Father, Redeemer and Sanctifier; and be his God, according to the Grace of every Relation. 3. That the poor Infant may be taken out of the old corrupt Stock, and planted into Christ, so as to receive Life and Nourishment from him, *Rom. 6. 3, &c.* 4. That he may, in time, have Faith, and the Adoption, the Privileges of a Child, and  
the

the Grace to continue in the Duties.

5. That he may never turn after the Flesh, World and Devil ; or if he do, that he may return to God, in Covenant, and never revolt again. 6. Look upon the Grace, and the Obligation of Baptism together ; the Grace, and the Duty. Water in Baptism is as significant and conducive to its End, as Bread and Wine in the Lord's Supper.

2. Improve Baptism for them that are baptized : Thus, 1. Respect your Infants, as the Children of God, committed to your Charge for Education, as more God's than yours. Make a difference between them, and the Breed of Infidels, Atheists, Worldlings and Devils. 2. Continue in fervent Prayers for them from their Infancy. 3. Begin to instruct them, and train them up for God, as you feed them ; plainly, frequently, seasonably, sensibly. They will soon take notice of things which they see ; of the Moon and Stars, &c. Make known to them the invisible God, his Wisdom, Power, Goodness and Providence. 4. As they grow in Capacity, labour to fill them, and labour that Knowledge may enter into their Souls : Make frequent Applications to them, when you are taken with their Comeliness, Beauty, Features, Actions, Speeches, and how pretty

pretty they are when dress'd : Make spiritual use of these things to your selves and them. 5. Take Considerations from their Baptism to plead for them with God ; 1. When you observe them to be dull and backward to Goodness, and forward to Naughtiness ; when you see them negligent, forgetful, untractable, and are afraid of them. Oh, say, as you mourn to God, *This Child is dedicated to thee, in Covenant with thee. Oh, make him thine own : Work upon his Soul what I cannot : Give what I have not to give : Teach him, redeem him, convert him, sanctifie him, rule him : O thou who didst once receive him, do not now reject him.* 2. When you are cross'd and afflicted, contend with them for God upon Covenant-Engagement, and plead with God for them upon Covenant-Mercies and Promises. Shew unto them what an Honour, Liberty, Mercy it is to be God's Covenant-child ; how much they are obliged to keep Covenant with the Heavenly Father, Son and Spirit ; how happy it will be for them in the great Day to be called, *Ye blessed of the Father* ; and how terrible it will be to depart as cursed Revolters, and treacherous Unbelievers, and impenitent Workers of Iniquity, to be tormented in Everlasting Fire, with the Devil and his Angels. *The Lord teach you to profit.*

CHAP.



## CHAP. II.

### Of Prayer.

*Shewing whence and how the Matter of Prayer is drawn out of the Catechisin; with a Form, or Pattern of Prayer thence deduced.*

**O**BSERVE what Prayer is: Prayer is SECT. I.  
*the offering up our Desires to God for things agreeable to his Will, in the Name of Christ, with Confession of our Sins, and thankful Acknowledgment of his Mercies.*

When you offer up your Desires to God, how will you conceive of him? What Titles will you give him? Look to *Ans. 4. God is a Spirit, &c.* (as followeth in the Prayer.)

You cannot expect to speed for your own sakes, nor presume to go in your own names, or in the name of any Creature, Saint or Angel; but in the Name, that is, by virtue of the Mediation

diation of *Jesus Christ*. Here look to *Ans. 30. And in making continual Intercession for us.*

In your Prayers, you offer up your Desires to God, for things agreeable to his Will. What are your Desires? You want all spiritual and heavenly Blessings, and temporal good things, which God hath promised, and directed us in his Word to ask; particularly, in that Prayer, called *The Lord's Prayer*. Particularly, pray for the Application of the Benefits of Redemption, and the Benefits which they who are effectually called, partake of in this Life: And what Believers do receive at their Death, and at the Resurrection; see from *Ans. 40, &c.* You must also pray for the Means of Grace, by which you obtain these Graces, Privileges and Blessings; as the Continuance of the *Christian Sabbath*, as in the fourth Commandment. See *Cat. Part 3. §. 5, &c. The outward and ordinary Means, &c.* You cannot but desire the Mercies of this Life, such as respect your outward Man. What makes Men outwardly happy, but a Competency of the good things of this Life, and Prosperity (as far as shall be for God's Glory, and our Good.) Then Men live happily upon Earth, when every one doth perform his Duty,

ty, when we enjoy Peace, when we live in Safety, Honour, Chastity, good Repute, outward Wealth, and are content with our own Condition; as you may gather from what is contained in the six last Commandments.

*When you pray, you must confess your Sins.* What Sins? See the *sinfulness of that State into which Mankind fell*, and the several Sins against each Commandment. Make therefore your Requests known, with humble Confession of your Original Sin; bewail your Guilt, the Loss of Original Righteousness, the Corruption of your Nature, and your many actual Sins, of Thought, Word and Deed; of *Omission, or careless Performance of the Duties required*; and of Commission of Sins forbidden in each Commandment. See, and search each Commandment, as opened in the *Catechism*; together with the heinousness of your Sins, and the greatness of them, with their several Aggravations. See *Part 2. of the Cat.* With a thankful Acknowledgment of his Mercies. For what Mercies? For all Mercies revealed, offered and received; particularly, for the Covenant of Grace, for Jesus Christ the Redeemer, for all the Benefits of Redemption, for Grace, for the Means of Grace, for outward Mercies, publick,

G

private,

private, personal. We offer up our Desires for what we want, and make a thankful Acknowledgment of what we have and enjoy. And so the matter of both is the same; when you know what to pray for, you know also what to be thankful for.

And to humble us in the sight of God, and to make us earnest and importunate, let us lay to heart the Misery of our State since the Fall, *Answ.* 22, 23, &c.

*Here followeth a Form, or Pattern of Prayer, framed according to those Directions.*

## SECT. 2.

**O** God, who art a Spirit, Infinite, Eternal, Unchangeable, in thy Being, in thy Wisdom, Power, Holiness, Justice, Goodness and Truth. Although we are not fit to come into thy glorious Presence, being both unlike thee, dark and foolish, impotent and unclean, guilty and corrupt, thou art graciously pleased to command us to draw nigh unto thee, and to seek thy Face, in the Name of the *Lord Jesus Christ*, our Advocate, in whom thou art well pleased. For thine infinite Mercies, and for thy Goodness sake, be nigh unto us by thy *Holy Spirit*, through

through *Jesus Christ*. According to the multitude of thy tender Mercies, be merciful unto us, and blot out all our Iniquities.

We humbly confess and bewail, *A short* that the Covenant being made with *general* Adam, for himself, and his Posterity, we who descend from him by ordinary Generation, sinned in him, and fell with him: And now (O Lord, most holy and just!) we are guilty before thee; we have lost Original Righteousness, and our whole Nature is corrupted; whereby we are apt and prone to all manner of actual Transgressions, which proceed from this our Original Sin. *Confession.*

We acknowledge, that for our Sin, we are justly deprived of Communion with thee, and fallen under thy Wrath and Curse, and made liable to all the Miseries of this Life, to Death it self, and to the Pains of Hell for ever. Oh! we have daily broken thy Commandments, in Thought, Word and Deed, and our Sins are very heinous in thy Sight, because of many Aggravations.

Holy Lord! our Nature is so corrupted and degenerate, that we have, *A large* by acting according to it, transgressed *Confession* of Sin. all thy holy Commandments. Oh! we have not loved thee with all our

Heart, with all our Soul, and with all our Mind: We have not loved our selves as we ought, nor our Neighbour as our selves. We are bound to keep all thy Commandments, because thou art the Lord our God, and Redeemer. But, Oh! we have not known thee, nor acknowledged thee, the only true God, and our God, nor worshipped and glorified thee accordingly. As we have confessed thee with our Mouths, so in our Works we have denied thee: We have not worshipped and glorified thee as the only true God, as God (infinitely blessed and glorious;) but have robbed thee, and given that to others, which is due to thee alone; and have not considered in our Hearts, that thou (who hatest Iniquity) seest all things, takest notice of, and art much displeased with such Transgressors.

We have not received, observed and kept pure and entire all such religious Worship and Ordinances as thou hast appointed in thy Word; nor have we considered thy Sovereignty over us, Propriety in us, and the Zeal which thou hast to thine own Worship.

We have not holily and reverently used thy Names, Titles, Attributes, Ordinances, Word and Works; but  
have

have often prophaned the things where-  
by thou hast made thy self known;  
neither have we laid to heart, that  
though the Breakers of this Command-  
ment may escape Punishment from Men,  
yet thou, the Lord our God, wilt not  
suffer them to escape thy righteous  
Judgments.

Glorious and holy Lord! We have  
not kept holy to thee such set Times  
as thou hast appointed, not that one  
whole Day in seven which is our Chri-  
stian Sabbath: We have not sanctified  
it, by an holy Resting all that Day,  
from such worldly Employments and  
Recreations as are lawful on other  
Days, and by spending the whole time  
in the publick and private Exercises of  
thy Worship, or only in the Works of  
(meer) Necessity and Mercy: But on  
the contrary, we have sinned by the  
Omission, or careless Performance of  
the Duties required, by often prophane-  
ing the Day by Idleness, or that  
which is in it self sinful, and by unne-  
cessary thoughts, Words and Works,  
about worldly Employments, or Re-  
creations.

And we have not, as we should,  
considered thy merciful allowing us  
six Days for our worldly Employ-  
ments, thy challenging a special Pro-  
priety in the Sabbath-day, thine own

Example, and thy blessing of it; all which should have moved us to keep it holy.

Thus have we sinned against thine infinite, glorious Majesty: (We have sinned against Heaven, and against thee.) To these great Offences against thee, the Lord our God, we have added many Sins against our Neighbour also: We have not only failed in performing the Duty which we owe to every one, in their several places and relations, but have (often, and many ways) done contrary thereunto: We have sinned in not preserving the Honour, in not performing the Duties belonging to every one, in their several places and relations; as Superiors, Inferiors and Equals; but have neglected or done many things against the Honour and Duty belonging to every one, in their several places and relations.

We have not been so careful and charitable as we ought, to do whatsoever ten'th to the Preservation of our own, and our Neighbour's Life; of our own, and our Neighbour's Chastity, in Heart, Speech and Behaviour; but have sinned by unchaste Thoughts, or Speeches, or Actions. We have not (studied) to procure and further the Wealth, and outward Estate of  
our



our selves, and Neighbour; but have often hindred both. We have not laboured to maintain and promote Truth between Man and Man, and of our own, or our Neighbour's good Name; but have (either by Imprudence, Inconsiderateness, Want of Zeal, Credulity, or some corrupt Affection) spoken, or entertained what is prejudicial to Truth, and injurious to our own, and our Neighbour's good Name.

O Lord, we have not been fully contented with our own Condition, nor have (always) had a right and charitable frame of Spirit towards our Neighbour, and all that is his; but have been subject to Discontentment, to envy or grieve at the Good of our Neighbour, and to many inordinate Motions and Affections.

For these our manifold Iniquities, Transgressions and Sins; yea, for the least of them, we deserve thy Wrath and Curse, both in this Life, and that which is to come; but for *Jesus Christ's* sake, have Mercy upon us.

O Lord, thou hast been pleased, out of thy meer good Pleasure, to decree to bring thine Elect out of the State of Sin and Misery, by the Lord *Jesus Christ*, the only Redeemer. He was graciously pleased to humble himself to  
the

the Death of the Cross, to satisfy thy divine Justice, to reconcile us to thee; and now he ever liveth making Intercession for poor Sinners.

*Supplication, or offering up our Requests in the Name of Christ.*

O thou, the Father of our Lord Jesus Christ (the Father of Mercies, and the God of all Grace,) for the sake of thine Eternal and Beloved Son, have Mercy upon us; and apply to us, by thy Holy Spirit, the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to him.

*For Effectual Calling.*

We humbly pray thee, convince us of our Sin and Misery, enlighten our Minds in the Knowledge of Christ, renew our Wills, and perswade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

*For Justification.*

Oh, that thou wouldst justify us freely by thy Grace, and pardon all our Sins, and accept of us as righteous in thy sight, only for the Righteousness of Jesus Christ, imputed to us.

*For Adoption.*

Oh, that thou wouldst receive us (who are, by Nature, Children of Wrath) into the number of, and give us a right to all the Privileges of the Sons of God.

*For Sanctification.*

Gracious Father, by the mighty working of the Spirit of Sanctification, renew us in our whole Man, after thine own Image; and enable us more and more to die to Sin, and to live unto Righteousness.

And

And being justified, sanctified and adopted, we beseech thee, vouchsafe us Assurance of thy Love, Peace of Conscience, Joy in the Holy Ghost, Increase of Grace, and Perseverance therein unto the End.

*For the Benefits which accompany, or flow from Justification, &c.*

And when we come to our End, we humbly pray thee, at our Death, to make us perfect in Holiness, to bring us immediately unto Glory; and let our Bodies, being still united to Christ, rest in their Graves till the Resurrection. At the Resurrection, we pray thee to raise us up in Glory; openly to acknowledge us, and acquit us in the Day of Judgment; and to make us perfectly blessed in the full Enjoyment of thee (our God) to all Eternity.

And, Gracious and blessed Lord, since thou hast appointed Ways and Means, by which we may attain these Blessings, we humbly intreat thee to work in us Faith in our Lord Jesus Christ, and Repentance unto Life; and to make us diligent in the use of all outward Means, whereby Jesus Christ doth communicate to us the Benefits of our Redemption. We beseech thee, by thy Holy Spirit, to make the Reading and Preaching of thy Word, an effectual Means of convincing and converting Sinners, and

*For Grace, and a Blessing upon the Means of Grace.*

building up us, and others, in Holiness and Comfort, through Faith, unto Salvation. We pray thee, teach us to attend to thy Word with Diligence and Preparation, and to receive it with Faith and Love; to lay it up in our Hearts, and practise it in our Lives.

Continue to thy Church thy holy Institutions and Sacraments: Bless the one to be a Sign and Seal of our Engrafting into Christ, and partaking of the Benefits of the Covenant of Grace, and to engage us to be the Lord's. Bless the other also, that by Faith the worthy Receivers of it may be Partakers of the Body and Blood of Christ, with all his Benefits, to our spiritual Nourishment, and Growth in Grace.

*For all  
Men, and  
for out-  
ward  
Mercies.*

O Lord, thou hast commanded us to pray for all Men; We beseech thee to grant unto the King, and all our Superiors, the Spirit of Wisdom and Grace, to perform the Duties of their several places: Help them so to rule, that our Lives, Chastity, Wealth and outward Estate, that our good Names, and Truth between Man and Man, may be secured, maintained and promoted; (that under them we may lead peaceable and quiet Lives, in all Godliness and Honesty.) Grant that, in all our  
Con-

Conversation among Men, we may behave our selves humbly, reverently and obediently towards our Superiors; and may live in Peace, neither doing Violence to the Life of our Neighbour, nor suffering from them: That we may live soberly, chaste, honestly; not hindring, but furthering the good Estate of each other; promoting of Truth, and the good Name and Reputation (without slandering, or reproaching;) not witnessing falsely against one another; learning to be contented with our own Condition, without Envy, or Grief at each other's Good; and suppressing all inordinate Motions and Affections contrary thereunto.

O thou (who hast all Power both in *Against* Heaven, and in Earth) be graciously *our bodily* pleased to exercise thy Sovereign, *and spiri-* Kingly Office, in subduing us wholly *tual Enemies.* to thy self; in ruling and defending us; in restraining and conquering all thine, and our Enemies (both within us, and without us: Sin, Satan, and the World; and make us more than Conquerors over all, even our last Enemy, Death.)

Gracious Lord, who of thy meer *For the* good Pleasure, didst elect some of the *Calling* Posterity of fallen Man, and enteredst *and Con-* into a Covenant of Grace, to bring *version of* *the Elect,* them *&c.*

them out of the State of Sin and Misery, and to bring them into an Estate of Salvation by *Jesus Christ*; be pleased, according to the Riches of thy Grace, to make known the *Lord Jesus Christ*, the only Redeemer, in all his Offices, to the World. Reveal by thy Word and Spirit, thy Will for the Salvation of poor Sinners; and cause thy Word to be preached, read and heard, that it may be effectual to convince and convert Sinners, and to build them up in Holiness and Comfort, through Faith unto Salvation.

*Before you  
go to the  
Word.*

O Lord, ( who hast Compassion on the Ignorant, and of them who go out of the way ; ) who hast, by thy Holy Spirit, made the Reading, but especially the Preaching of thy Word, an effectual Means of convincing and converting Sinners, and of building them up in Holiness and Comfort, through Faith unto Salvation ; be pleased, for Christ's sake, to prepare our Hearts, that we may attend to thy Word, and receive it ( *as new-born Babies* ) by Faith and Love, and lay it up in our Hearts, and practise it in our Lives.

*1 Pet. 2. 1.*

*Before the  
Sacra-  
ment, or  
Communion.*

Most holy, wise and merciful Lord God ; when all Mankind was fallen into an Estate of Sin and Misery, it pleased

pleased thee to enter into a Covenant of Grace, to bring thy People out of that sinful and miserable Condition, into an Estate of Salvation, by thy beloved Son, the only Redeemer; thou art graciously pleased to teach us, convince, convert, build up, and comfort us by thy Word; and for our furtherance in Faith, Holiness and Comfort, to represent to us *Jesus Christ*, and all the Benefits of the New Covenant, by sensible signs, (the Bread and Wine broken, poured out, given, and received;) and not only to represent Christ to us, but also to seal and apply him, and the Benefits of the New Covenant. Be thou pleased, by thy Spirit of Grace, to help us to receive the Bread and Wine, according to thy divine Appointment, that we may receive them worthily, and be Partakers, by Faith, of his Body and Blood, with all his Benefits, to our spiritual Nourishment, and Growth in Grace. We pray thee, help us to examine ourselves, and so let us eat: Oh, let us not eat and drink unworthily, not discerning the Lord's Body; but give us a clear and saving Knowledge to discern the Lord's Body, a lively Faith to feed upon him, a renewed Repentance to Life, a pure and fervent Love; and quicken us to walk in new Obedience

dience to all thy Commandments. Oh, help us to remember him, and shew forth his Death (both by our Profession, and holy Conversation) till he come again.

*For the  
Lord's  
Day.*

O Lord our God, who hast commanded us to remember to keep holy the Sabbath day ; for Jesus his sake, forgive us our great Forgetfulness, both in preparing for it, and performing the Duties of it. Thou hast been very merciful to us, in allowing us six Days for our own Employments : Thou hast strictly enjoined us to sanctifie this whole Day ; and to move us thereunto, thou hast set before us thine own Example (both of finishing all thy Works in six Days, and resting the seventh ; ) and hast blessed the Day, and sanctified it : Yet we have not considered, nor regarded these Reasons annexed to this thy holy Commandment, to perswade and quicken us to this great and holy Duty. Pardon us, O Lord, according to the Riches of thy Grace, this our Transgression ; and seeing thou givest us hopes of enjoying another Sabbath, we beseech thee, help us by thy Holy Spirit to sanctifie this Sabbath, by an holy Resting all this Day, even from such worldly Employments and Recreations as are lawful on other Days ;  
and

*In reading,  
hearing,  
singing  
Psalms,  
Meditation,  
Prayer,  
Confession.*



and to spend the whole time in the publick and private Exercises of thy Worship, except so much as is to be taken up in the Works of Necessity and Mercy (which thou shalt call us to :) And keep us, by thy Grace, from the Omission, or careless Performance of the Duties required ; from prophaning the Day by Idleness, or any thing in it self sinful ; or by unnecessary Thoughts, Words, or Works, about our worldly Employments or Recreations. And bless the whole Day to us.

Most holy, the All-wise, and Almighty Lord God ; who dost by thy most holy, wise and powerful Providence preserve and govern all thy Creatures, and all their Actions ; we do most earnestly beseech thee to give us thy Holy Spirit, to preserve our Souls from Sin and Temptations, to govern our Thoughts, Will's, Affections, our Words and Actions, that they may be holy. Over-rule our vain, sinful Thoughts, Imaginations, Designs, Purposes, Motions and Affections to Evil. Raise in us Holiness of Design in our Conversation, that we may aim at thy Glory. Give us Wisdom and Discretion to order all our Affairs according to thy Laws : Give us Ability and Strength, that by  
thy

*For Morning, for every Day, according to Ans. 11.*

thy Power we may carry on all the Affairs and Works of our particular Calling; preserve us by thy Power therein from our Enemies, and from all Harm and Danger. We humbly commit our selves to thy holy, wise and powerful Providence; we desire thy Grace to depend thereupon, and to ascribe the Glory of all our Success to thy Blessing. Let us see and acknowledge thee in whatsoever shall come to pass this Day; for all things are by thee, and through thee, and for thee; to whom be Glory for ever.

*For Night.*

O Lord, who hast created the Evening, and the Morning; and hast, by thy great Wisdom, ordained the Night for Rest, and that part of our Time on Earth should be spent in Sleep and Rest, that being refreshed thereby, we might be enabled for thy further Service. When we are at rest, we have neither Knowledge to discern, nor Wisdom to fore see, nor Power to resist the Evils that may befall us: But thou, by thy holy, wise and powerful Providence, preservest and governest all Creatures, in all their Actions. Therefore we adore thy Providence; and in confidence of thy Wisdom, Power and Goodness, cast our selves upon thee this Night; humbly beseeching thee to preserve our Souls  
from

from Sin, (that we imagine not Evil upon our Beds,) our Persons, our Relations, our Habitation, our Comforts, from Danger and Destruction, from all Creatures who are subject to thy Command. Keep us, that we sleep not the Sleep of Death; let neither Men, nor Devils, nor any other Creature disturb or hurt us: And thou, who governeſt all Creatures, and all their Actions, govern us, our Imaginations, Affections, Senses, Actions, that sleeping or waking, we may be thine.

And all we beg, as in the Name of Christ, so for the sake of Christ.  
*AMEN.*

*Directions to use this Form, Perswasions to Family-Prayer especially, and Resolution of some Questions briefly touched.*

**Y**OU see what store of spiritual and SECT. I.  
divine Matter your Catechism doth afford you, to enable you for Prayer and Thanksgiving. You shall not have cause to complain of want of Matter, such as you ought, and such as you may make use of. You need no more to say, you know not what to pray for, for here is a Treasure digged

digged up in your own Ground, if indeed, you make this little *Catechism* your own. Now labour with your own Hearts, and in this small Treatise; and the Lord, by his own Spirit, teach you how to pray. I perceive these Prayers to grow to such a length, that I fear, some will be discouraged from the length, and seeming tediousness of *all this*; therefore receive these few Counsels and Directions.

## SECT. 2.

1. You may use this as a Form of Prayer, or only as a Copy, or Pattern, if you be so well skilled and instructed, as to be able to improve your Knowledge in these Principles of Religion, to this Duty of Prayer. But those who cannot attain to that Liberty and Boldness, may use so much of the Prayer every Day, as is not proper to some special Occasions; as that for the Lord's Day, and that before the Sacrament, and that before Hearing of the Word; and leaving these out of the ordinary Course, to their proper Seasons, the rest may be drawn together, to serve either for Morning, or Evening, or any other convenient time.

2. If you cannot spend so much time at once for Prayer, then let that  
which

which is omitted at one-time, be used at another ; and particularly, on the Lord's Day, and before the Sacrament, it is requisite to be more large and full.

3. The least Prayer you can use at any time, is, the *shorter Confession*, noted in the Margin, with those Petitions for Effectual Calling, and the Benefits of Redemption ; for Grace, the Means of Grace, and outward Mercies ; for the Morning, and the Evening ; which are all noted in the Margin.

4. Though I have not drawn up a Form of Thanksgiving for you, yet, as it is your Duty to return Thanks for Mercies received, as much as to pray for Mercies ; so, if you observe how good God hath been to you, in granting your Requests, it is but turning that which was before the matter of your Request, into the matter of Thanksgiving, and presenting your Returns of Praise in the Name of Christ.

5. You may use this Prayer alone, as well as with others, changing *We* for *I*, and *I* for *We* ; *Us* into *Me*, and *Me* into *Us*. (This is necessary for the younger, and weaker sort to observe.)

6. Take

6. Take heed of praying by Rote, in meer Form, as a laudable Custom : But strive for the Spirit of Supplication and Adoption ; affect your Hearts with your Exigencies, and the Excellency of the things you pray for.

SECT. 3. In the next place, I warn and exhort you to take heed,

1. Of neglecting this holy Duty, both in your Families, and in secret also.

2. Of the careless, sleepy and cold Performance of it.

1. Consider, that God never had, nor hath a Child, who doth not use to call upon him. Prayer is the first Exercise of a Convert, *Act. 9. 11. They who are born of God*, and adopted, have the Spirit of Sons, *Rom. 8. 15. Gal. 4. 6.* They who are effectually called, are a Royal Priest-hood ; every one of them offereth up spiritual Sacrifices to God, *1 Pet. 2. 5, 9.*

2. No Master, or Superior in Families, can neglect set and solemn Prayer, in and with his Family, without Sin and Danger.

1. Not without Sin ; for, to pray without ceasing, to continue in Prayer, and watch in the same with Thanksgiving, are joined with other Duties, which belong to Relations and Members

bers of a Family; see *Ephes.* 6. to v. 10. and v. 18. and very clearly, *Col.* 4. 1, 2. It is as much your Duty to continue in Prayer, &c. with your Families, as it is for your Masters to give to your Servants that which is equal. *Secondly*, You cannot omit Prayer, but with Hazard and Danger, *Jer.* 10. 25. He is as an Heathen, who calleth not upon God, and lies open to the Fury and Wrath of God. Prayer is a Protection to Families and Persons, *Ezek.* 9. 4. 'Tis true, many thrive, and live in Ease and Peace, who call not upon God: But is their Prosperity and Peace blessed to them? See *1 Tim.* 4. 5.

2. Take heed of the cold and careless Performance of Prayer; see *Mat.* 15. 8. *Rom.* 12. 11. As you must not be slothful in your own Business, so not cold, but fervent in the Service of God, *James* 5. 16. And take heed of Formality, Hypocrisie and Boasting, *Luk.* 18. 10, &c.

But how shall I bring my Heart to be serious and earnest in this holy Duty? SECT. 4.  
Qu.

1. By the gracious Assistance of the Spirit of Supplication, who teacheth and exciteth the Soul to Prayer, and maketh Intercession in us, *Rom.* 8. 26. Ans.

2. Study

2. Study well, and work upon thy Heart a serious Consideration of those Answers that unfold the State of Sin and Misery, and the places of Scripture out of which they are taken.

3. Know, and be assured, that the multitude of thy Sins are against an higher Law and Power, than Man's; against the infinite and sovereign Majesty of the most high God. Arraign thy self before his highest Tribunal. Let Conscience indict thee of the Omissions of what is commanded by the holy Law of God, and which thou art engaged, by solemn Promise in Baptism, to obey and keep; and what thou hast committed, which is expressly and clearly forbidden. And then consider against whom thou hast offended; even that God who is infinite in Holiness, hating Sins; in Righteousness, taking Vengeance upon all Impenitents; in Wisdom, knowing where to find you out, and where to punish you; in Power, able to undo thee, and to torment thee in Hell for ever, and to make this World an Hell to thee.

4. Lay to heart the desert of every Sin, God's Wrath and Curse, all the Miseries of this Life (though he forbear, and spare thee,) the Sting of Death, and the Pains of Hell.

5. Affect



5. Affect thy Heart with the Heinousness of thy Sins, and their many Aggravations, whereby thou deservest far sorer Punishment. And if ever thou wilt be serious, these Considerations will make thee.

But what do you mean by the Aggravations of Sin? SECT. 5.  
Quest.

By Aggravations of Sin, are meant, Answ.  
those Circumstances which render the Sin greater. To aggravate, is to *greaten*, magnifie, to make to weigh heavier. Such as these: The Person offending, if of Age, Place, Office, Experience, Profession; doth more offend, even in the same Sin, than others do: *Thou that teachest another*, &c. *Rom. 2. 21. H.b. 5. 12.* For instance; The Quality of the Person offended; as God, Christ, Spirit, Superiors, &c. Sins against the Gospel are greater than against *Moses's Law*; as being against clearer Light, and Grace more amply revealed. Sins often repeated, long continued in, against Reproof, Purposes, &c. and the Circumstance of Time, makes the Sin the greater: As, to lerve Sin, the Devil and the World, on the Lord's Day, or any other time of divine Worship. These, and other Circumstances, do aggravate; that is, do add to the greatness and weight of the Offence. But

SECT. 6.  
Quest.

But when I see my Iniquity, and my Sin, and am humbled for them, how shall I deal with God for Mercy? What shall I say, and plead?

Answ.

1. Confess thine Iniquity, and lament thy perishing Condition without a Redeemer, if God had left thee to perish in the Estate of Sin and Misery.

2. Plead this; that God, out of his own meer good Pleasure, without thy seeking, or the motion of any for thee, did elect some to Eternal Life, and did enter into a Covenant of Grace, to bring them out of the State of Sin and Misery, and to bring them into an Estate of Salvation, by a Redeemer.

3. Plead that the Eternal Son of God became Man, &c. that he offered up himself a Sacrifice, to satisfy Divine Justice, to reconcile us (Sinners) to God, that that Satisfaction is accepted by the Father, and that he maketh continual Intercession for all that come unto him heavy laden and weary.

4. Seeing that God was graciously moved, of his own good Pleasure, to contrive the Redemption of Sinners by his Son Christ; and seeing that Jesus Christ had given Satisfaction to the Divine Justice, and finished his Work; and seeing it is the Office of the Holy Spirit to apply the Benefits of Redem-  
ption

ption to miserable Sinners, in the Work of Effectual Calling, be instant with him, that he would be pleased to convince thee of thy Sin and Misery, and to enlighten thee in the Knowledge of Christ, and renew thy Will, and to perswade and enable thee to embrace Jesus Christ, who is freely, and as he is freely offered to thee in the Gospel. Beg earnestly to be taken into the Covenant of Grace, and to be taken into the number of Elect Children.

5. Be not sparing to insist upon this, that Jesus Christ, with all the Benefits of Redemption, is freely offered to thee, as well as others, being offered to all, in the Gospel; and therefore, though thou art unworthy, plead the Freeness of the Grace offered, and urge that thou mayest have a Share and Portion in that free Grant, and that thou dost come to declare thy Acceptance of it.

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## CHAP. III.

*Directions for the worthy Receiver to examine and prepare himself to receive the Lord's Supper.*

SECT. I.

**I**T followeth now; that I direct and assist you to the worthy Receiving of the Lord's Supper. To this End, you must keep in Memory, and have in your Eye, three Points of your Catechism.

1. What a Sacrament is.
2. What the Sacrament of the Lord's Supper is.
3. What is required of the worthy Receivers of it. See those *Answers*.

SECT. 2.

Quest.

Answ.

What do you understand by *Worthy Receiving*?

Not that any of us can be *worthy of it*, but that we must be fitted and prepared for it; and so *worthy for it*,  
when

when we come in a manner suitable to it, and rightly disposed. It doth not signifie Merit and Desert, but Disposition, Fitness, Suitableness and Preparation, according to the Rule of the Gospel, and the Institution of Jesus Christ, 1 Cor. 1. 24. to ver. 30.

For your better Instruction, three SECT. 3. things must be resolved :

1. What is to be done by worthy Receivers, before they come.
2. What in the time of Receiving and communicating.
3. What is to be done afterwards.

For the first of these, your Catechism shews you, *It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their Knowledge to discern the Lord's Body, &c.*

To examine your selves: What's Quest. that ?

To put your selves to it (as the common Phrase is,) to demand, and urge to know, whether you have Knowledge to discern the Lords Body, and Faith to feed upon him, &c. It is; to enquire in general into your spiritual State, what manner of Christians you are; and in particular, to know how you are disposed towards Christ in this Ordinance; and to know this by

Ans.

Search and Trial, not resting in Guesses and Presumption.

The Graces and Dispositions of Soul which you are to examine, in order to your Eating and Drinking worthily, are five.

1. Knowledge to discern the Lord's Body.

2. Faith.

3. Repentance.

4. Love.

5. New Obedience.

SECT. I. I begin with Knowledge to discern the Lord's Body.

Quest. What is it to discern the Lord's Body?

Answ. For your understanding of this, keep in your Mind the Notion of a Sacrament; remember what this Sacrament is. Yet, to help you herein, observe the Elements, or outward Matter of the Sacrament, and what they (the Bread and Wine, broken, poured out, given and received, eaten and drunken) signifie, betoken, or stand for. You see plainly Bread and Wine, but observe the Actions of the Minister.

1. He blesteth; that is, he prayeth, and setteth them a-part, according to Divine Appointment.

2. He breaketh the Bread, and poureth out the Wine; which doth represent,

sent and bring to your Mind the Death of Jesus Christ, as shedding his Blood, even to Death, to satisfy Divine Justice, &c. And know, that he who *Col. 3. 4.* gave his Life a Ransom for many; for so doing, he is the Life of them that believe; and therefore he that hath the *1 Joh. 5. 12.* Son, hath Life.

3. Observe the Bread and Wine thus blessed, broken and poured forth, are given to you by the Hand of the appointed Officer; denoting that God doth exhibit, offer and give to every faithful Soul, his crucified Son, with all his Benefits for Life and Nourishment.

And Lastly, As an hungry Man receiveth Food, eateth and drinketh for the Maintenance of his Life; which is maintained, when the Food which he eateth is digested by him, so also, when you take, eat and drink the Body and Blood of Jesus Christ by Faith, you are united to him spiritually; (which Union is signified by taking, eating and drinking the Bread and Wine) and receive spiritual Life, Nourishment and Growth in Grace. Now therefore, if you discern the Lord's Body, you do sensibly perceive, that what is given and received, eaten and drunken, is not the same natural Body and Blood of Christ crucified, and shed

at *Jerusalem*, and now in *Glory*. You know by your Senses; that it is truly and substantially Bread and Wine. Yet Secondly, you observe, that though this Bread and Wine be the same for kind, with other common Bread and Wine, yet it is not common Bread and Wine in the Use and End of it; but you see it broken, blessed, given, taken and eaten, as betokening the Body and Blood of Jesus Christ, which was offered as a Sacrifice to satisfy Divine Justice, and is now offered and given to you of God, with all the Benefits of the New Covenant, which is confirmed by that precious Blood. So then, you see the Bread and Wine, but discern the Body and Blood of Christ, signified and represented by them. When you see the Bread and Wine so blessed to this blessed End, you must believe and know that the Redeemer and all his Benefits are communicated to you. Examine now your Knowledge; 1. That it is Bread and Wine. 2. The Actions (Sacramental,) and what they signify. 3. The Use and End for which they are applied. Say then, Here are Bread and Wine, the Signs of that blessed Body and Blood which were given for Sin. And because it is not common Bread and Wine, they should not eat and drink it



it in a common manner, but worthily; i. e. in a manner befitting so great a Mystery.

*2. Trial of Faith.*

The second Grace, about which you must examine your selves, is Faith: Search and enquire whether you have it in you. To that End you must remember two things:

1. What saving Faith is.

2. Examine whether it be in you.

For the first, see the *Cat. Part 3.*

*Ans. 3. Remember that Faith in Jesus Christ is a saving Grace, whereby we receive, and rest upon him alone for Salvation, as he is offered to us in the Gospel.*

For your better proceeding in the second thing, viz. your Examination, whether you have this Saving Faith in Jesus Christ, begin with the latter end of your Answer: *How is Jesus Christ offered in the Gospel?* To that End, look back to *Ans. 23, 24, 25, 26.* Christ, as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his State of Humiliation and Exaltation. See and observe the three other Answers distinctly. Let us go on therefore: *How is Jesus Christ offered in the Gospel?* *Ans. As the*

*only Redeemer of God's Elect, as the only Saviour, exercising a three fold Office, of a Prophet, of a Priest, of a King, &c. Such as he is, in such a way, he is freely offered in the Gospel.*

SECT. 2. Now examine the Particulars. 1. Do I receive Jesus Christ as my Prophet, to teach me, by his Word and Spirit, the Will of God for my Salvation? He is made a Prophet to his Church; as he is the only Mediator, so the only Prophet, who teacheth by his Word and Spirit, the Will of God for, &c. Do I believe that God hath revealed, or made known his Will for my Salvation? That Jesus Christ hath revealed that Will of God clearly and fully? Am I sensible of my going astray from the Way to Happiness? Am I sensible of my Ignorance of the Way to Life? Is there any other Way, or any other Prophet, to direct me to Eternal Life? Do I renounce all other that are contrary to this? Do I believe this to be the sure Word of Prophecy, to which I do well to take heed; that was given by Inspiration of God, and is profitable for all things? Do I know that I need both the Word, and the Spirit of Christ? Do I take Jesus Christ, as my infallible Prophet, to teach me by his Word and Spirit; not

2 Pet. 1. 19.

2 Tim. 3.  
16.

not cleaving to the Word, without the Spirit; nor pretending to the Spirit, without the Word? Who is my Prophet and Teacher? What is the Rule of my inward and outward Man, to direct my Heart and Conversation? Do I keep to this Rule? Can I rest upon this Teaching of Jesus Christ, by his Word and Spirit, as alone sufficient for my Salvation?

## SECT. 3.

2. Examine; Do I receive Jesus Christ in his Priestly Office? Do I know and believe that I am a vile Sinner in the sight of the holy God? Do I know that for Sin, I deserve the Eternal Wrath of God, that I am guilty before him, that he must be satisfied, or I can never be pardoned? Do not I know that I am void of all Self-Righteousness and Merit, that I cannot satisfy for my Sin, nor reconcile God to me, nor any other Creature for me? Am I vile, guilty, wretched in mine own Eyes? Do I believe that Jesus Christ hath once offered up himself (Body and Soul,) as a Sacrifice to satisfy Divine Justice, to reconcile me to God? Hath he fully and for ever satisfied? Was his Satisfaction accepted in full? Is

the Father well pleased in him? Is not he offered to me as Righteousness and Redemption? Do I receive him alone, renouncing all Self-Righteousness and Merit, or the Merit and Intercession of Saints and Angels? And do I rest upon him alone for my Salvation, as my only Mediator and Intercessor?

SECT. 4. 3. Ask your own Souls, whether you receive Jesus Christ in his Kingly Office? Hath he, by the mighty Working of his Holy Spirit (by whom he rules his Church) convincing, humbling and converting me, subdued me to himself? What! Am I still a Rebel, a Revolter, a gain-saying Adversary, as I was by Nature? Are the high Thoughts, and lofty Imaginations of my Soul subdued, and brought into the Obedience of Christ? Are my carnal Affections, Passions and Lusts subdued? To whom do I yield my self a Servant to obey? Do I receive him, and own his Power to rule in me, and over me; over my Thoughts, Imaginations, Purposes, my Will, and all my Faculties and Senses? Am I willing that he should reign over me? Do I take his Yoak upon me; submit to be ruled by his Spirit, and holy Laws? Have I not many subtil,

spiteful,

spiteful, cruel Adversaries, that seek to destroy my Soul ; the Flesh within, the Devil and the wicked World without me ; beside the last Enemy, Death ? Oh, how unable am I to go out against them ! Are they not more, and mightier than I ? Can any but the Lord Jesus, the only Potentate, and King of Kings, restrain and conquer them ? Can he do both ; not only restrain, but also conquer them all ? Are they not his Enemies, as well as mine ? Oh then, do I receive him, to subdue me wholly to his Obedience ? Do I own him as my Sovereign King ? And do I rest upon him, that he will subdue my sinful Lusts, though they are often too hard for me ? Do I rest upon his Power to protect me, or to restrain his and mine Enemies ? Do I believe that he is able to bring me to Glory, notwithstanding all Opposition from all mine Enemies ? How shall I withstand Temptations, mortifie my Lusts and Passions, overcome the World, endure Persecutions, and go forth to meet the last Enemy ?——Then, O my Soul, rest upon him still. In a word, Examine if you receive him as a Prophet for Wisdom ; for Righteousness, as a Priest ; for Sanctification and Redemption, as a King : See 1 Cor. 1. 30. Do you rest upon Christ alone, whole

whole Christ, and none but Christ?  
What Answer doth thy Heart make to  
these Demands?

### 3. *Trial of Repentance.*

That you try and examine your Repentance, remember what it is: See the *Cat. Part 3. Answ. 4. Repentance unto Life is a Saving Grace, whereby a Sinner, out of a true Sense of his Sin, and Apprehension of the Mercy of God, in Christ, doth, with Grief and Hatred of his Sin, turn from it, unto God, with full Purpose of, and Endeavour after new Obedience.*

SECT. I. 1. Have I any Sense of Sin? Do I know that Sin is any Want of Conformity unto, or Transgression of the Law of God, who is infinite in Holiness, Justice, Truth, Power and Goodness? Oh, what an Evil is that which is contrary, and offensive to the Nature of this God! Do I perceive and feel verily, in my Conscience, my Sins to be very many, and great? Have I a sorrowful Sense of my Darling, Bosom, common Sins, and of their several Aggravations?

Quest.

Here you may desire to know, when a Sinner is duly sensible of his Sin?

Answ.

You may know by what accompanies

panies it : When he doth with Grief of Heart, and Hatred of his Sin, ( his old, beloved, secret Sin, ) turn from it, unto God, with full Purpose of, and Endeavour after new Obedience. No Man is sensible of Sin, as highly offensive, and contrary to God, but doth grieve and sorrow for it : No Man is sorry in a Godly sort, that doth not turn from it, unto God, as hating it, and endeavouring to please God. Men may hear of Sin, and talk of it, without these Effects ; but they were never sensible of what they speak.

2. Do I apprehend that it is Mercy, SECT. 2.  
meer Mercy, tender Mercy, and wonderful, if ever I turn from Sin, and escape Damration ? Is this Mercy in, and through, and for the sake of Jesus Christ, if ever I escape the Curse and Wrath due to me for Sin ? Doth the Apprehension of God's Mercy in Christ melt me, win me, overcome me, and prevail upon me to forsake all my Sin, and to turn to him ?

3. Do I grieve for Sin ? What is my Grief ? Is it deep and hearty, arising in me from a clear Sight and Conviction of Sin ? Do I grieve that I ever sinned at all, that I have dishonoured and displeased God, though I should not go to Hell,

Hell, nor fear it? Doth it break my Heart, and make me mourn before God, when I remember it?

4. Do I hate it? Do I hate all Sin in general, for its corrupt, base and devilish Nature and Qualities? Do I hate mine own Sin in special? Do I flee Occasions, and watch against Temptations to it? Do I pray against it, to be delivered from it, and enabled against it? Do I die to it, and mortify it, and cease to make provision for it? These are the Signs of Hatred of Sin.

5. Have I turned from Sin? Do I turn further and further from it? Whose am I? To whom do I belong? Satan? Or am I turned from him, to God? Am I really turned, so that I yield those Members, which were Instruments of Unrighteousness unto Sin, to be Instruments of Righteousness unto God? Do I turn to love, fear and serve him, as the Lord my God?

6. How do I turn? Feignedly, weakly, and in pretence; or with a Purpose of Heart? Is my Purpose full and fixed, or but half perswaded? Am I so turned, that I resolve, in the strength of Grace, to return back no more, but to go forward? Do I so purpose, that I will endeavour all Ways,



Ways, by all Means, by the use of all Ordinances, to walk in new Obedience, as a new Man? Do I turn to God, as well as cease from Sin? Whence do my Resolutions and Purposes arise? Do they arise from that Saving Grace of the Spirit, working in me a Sense of Sin, as Sin; and an Apprehension of the Mercy of God in Christ? Or do spring from worldly Sorrow, Fear, or Shame; Loss, or Harm; sudden Passion, or serious Consideration?

#### 4. *The Trial of Love.*

The fourth Grace to be examined, SECT. I.  
is *Love*: And though your Catechism tells you, you must examine your Love; yet it helps you not to try it, as you are helped in the Trial of Faith and Repentance. It will be necessary for me to open to you the Nature and Properties of this divine Grace; and that by shewing you the Objects of it, or towards whom this Grace of Love is exercised.

Examine your Love, 1. To God.  
2. To Man.

1. Concerning your Love to God, you must observe, that we are bound to love God in those three distinct Relations in the Godhead; that is, we must

must love the Father, the Son, and the Holy Ghost; for in our Baptism we take these three glorious Persons in the God head, for our God: And what Duties we are engaged to in our Baptism, we must exercise and engage our selves a-new to perform when we come to the Lord's Table; for then, and there we renew our Covenant with God. And as we are bound to believe in God the Father, the Son, and the Holy Ghost, so we are bound to love the Father, the Son, and Holy Ghost.

This being spoken on the way, I shall describe this Grace of Love, as near as I can, as Faith and Repentance are described before; and that by pointing out the Cause and Reasons, and the Effects of it, by which you may try the Truth of it.

*Rom 5 8. Love to God is a Saving Grace, where-  
Luk 7.37. by a Sinner, out of the sense of his Sin,  
Ps 116 1, Baseness, Corruption and Misery, and  
2, 3. to 10. from an Apprehension of the infinite Per-  
Cant. 1.3. fections of God; especially, his Grace,  
1 Joh. 4. 9. Goodness and All-sufficiency, he doth a-  
10, 19. dore and admire him, he doth desire him,  
Ps. 63 2, 3. and cleave to him; he laboureth to do the  
Deut. 30. things that please him, and to conform to  
20. c. 10. 20 him in all things.  
c. 11. 22. *Joh. 14. 15.  
1 Joh. 5. 3. chap. 3. 1, 6. chap. 4. 10, 11.**

Examine

Examine your selves ; 1. Doth SECT. 2.  
your Love to God proceed from your  
Knowledge and Apprehension of his  
infinite Excellencies, expressed in his  
Attributes? Do you therefore ac-  
knowledge God, and look upon him as  
infinite in Wisdom, Holiness, Power,  
Righteousness, Faithfulness and Truth;  
as rich in Grace? &c. See *Exod.* 34.  
6, 7. Dost thou believe the Love of  
God to thy Soul? Is he thy God?  
Hath he engaged his Attributes and  
Glory to thee, to be on thy side, and  
for thy good? Dost thou believe thy  
self to be corrupted, polluted, guilty  
and helpless? Dost thou look upon  
the Creatures as vain, and unable to  
make thee happy; that God is All-suf-  
ficient for thee in all Conditions, at all  
Times? Dost thou adore and praise  
him? See *Psal.* 103. from 1. to 19.  
Dost thou believe that God is infinite-  
ly better than all Creatures, and to be  
loved above all? And dost thou esteem  
and love him above all the World, e-  
ven with all thy Heart, Strength, Soul  
and Mind, *Matth.* 22. 37. *Luk.* 10. 22,  
even above Father, above Mother,  
Wife, House, Lands; yea, Life it self?  
Dost thou desire him, prize him, and  
prefer him before all? *Psal.* 16. 5, 6.  
and 4. 6, 7. and 144 15. Dost thou  
labour

labour to be like him, to imitate him, to keep his Commandments? 1 *Joh.* 4. 10, 11. 1 *Pet.* 1. 17. and still to give God the Precedence, to chuse him above all, to fear him more than Men or Devils, and to obey him rather than Man? This in general.

SECT. 3. But to go on to Particulars: Examine your Love to the three glorious Persons in the God-head distinctly. And know this, that he that loveth the Father, loveth the Son, and the Holy Ghost likewise; and he that loveth Christ, loveth the Father, and the Holy Ghost also.

1. Examine your Love to God the Father. Say to thy Soul, O my Soul, What am I about to receive? Bread and Wine. But what is represented thereby? The Body and Blood of thy dear Saviour, the only begotten of the Father, as crucified, with all the Benefits of his Death? But whence came this to pass? How came he to be one of us, in our Nature, to be thus abased and crucified, to become a Propitiation and a Ransom for Sin? Oh, behold and wonder, *Rom.* 5. 5, 8, 9. This is an Act of the Father's Love and Grace. Dost thou perceive and admire the Father's Love, in making a Covenant of Grace, to bring thee, and

and such as thou art, out of the State of Sin and Misery; (mark that) and to bring thee into the State of Salvation by the Redeemer? Admire this way; that it should be by a Redeemer, that the Redeemer should be the Eternal Son of God, that such a glorious Person should so humble himself, and die such a Death for Enemies and Sinners, when Sacrifices and Offerings God would not! *Heb.* 10. 5. Oh, dost thou not love the Father, 1. Because he was pleased, of his meer good Pleasure, to decree the Salvation of poor Sinners?

2. Because he took that way to bring his chosen ones out of Sin and Misery, to obtain Everlasting Salvation?

3. Because he sent his Son, in the *1 Joh. 4. 9.* Form of a Servant, to humble himself *Joh. 3. 16.* to Death, even the Death of the Cross, to take away Sin, by that kind of ignominious and painful Death?

4. For fitting him thereunto: For it pleased the Father, that in him should all Fulness dwell, *Col. 1. 19. Heb. 2. 10, 11, 17. chap. 7. 26.*

5. And that when all other means could not do it (as was intimated before?) *Heb. 10. 5.*

6. And who, and what are they, for whom the Infinite Wisdom doth consult,

sult, Infinite Mercy and Grace act in such a wonderful way and manner? Even Sinners, Enemies, when weak; weak, and without Strength; and therefore worthless, and good for nothing, *Rom. 5. 6, 7, 8.*

7. And to make this Love more admirable, that every one that believeth, should become a Child of God, *1 Joh. 3. 1. Joh. 1. 12.*

Study and behold this infinite Mercy and Grace: He gave his Son to be thy Redeemer, and giveth every one that shall be saved to his Son: And though they are given to the Son in Election, to be redeemed by him, they must come to Christ; but they cannot come, except the Father draw them, *Joh. 6. 39, 44, 45.* Doth not thy Love grow warm, and gather Strength by these Considerations?

Herein is Love: God gives and sends his Son to be thy Saviour; a compleat and perfect Saviour he is; and he, with the glorious Purchase of his Blood, things present, and things to come, a Testament full of Blessings, sealed in that precious Blood, is set before thee, upon the Table! Now the Father of Mercies is ready to receive thee; and if thou receive thy Saviour, thou shalt be made a Son, even a Co heir with Christ.

Per-

Perceivest thou not the Love of God in all this? Examine thy self now : Is not God better than Father and Mother to thy Soul? What saith thy Heart to this Father's Love? Wilt thou love him better than Father and Mother? Wilt thou honour and reverence him as a Father, high above all? Wilt thou serve and imitate him, *Ephes. 5. 1.* and pass the time of thy sojourning here in his fear? *1 Pet. 1. 17.* Shew thy Love, by keeping all his Commandments. Wilt thou refuse to be abased, shamed, afflicted, persecuted, and even to die, when he calls thee to it, for his sake, and for his Glory? Herein thou wilt manifest thy Love to him, who hath blessed thee, &c. *Ephes. 1. 3.*

Secondly, Try thy Love to thy Redeemer, the Lord Jesus : If thou lovest him, thou knowest for what, *Cant. 1. 3. Because of the savour of thy good Ointment, &c. therefore do the Virgins love thee.* The Reasons of thy Love to Christ may be reduced to two Heads ; 1. What he was, and became for thee. 2. What he is to thee, and for thy benefit.

1. What he was, and became for thee. And here observe, that thy Love must run out towards him, as thy

thy Redeemer, in his three-fold Office. And take notice of this; Whatever Christ was for thee, in reference unto God, he performed as thy High-Priest; and because he discharged that Office, he is become a Prophet, and a King. Had he not satisfied the Divine Justice, and reconciled God to Sinners, he could never have taught his Church the Way of Salvation; because there would have been no Salvation wrought or purchased, and he should have had no People to rule and defend.

Now examine thy self: Dost thou not wonder that the Eternal Son of God should become thy Redeemer? Thy Redeemer, who art the sinful Off-spring of sinful Parents? That he should take upon him the Seed of *Abraham*, and not the Nature of Angels? That he should save thee by his own Debasement, Dishonour, and bitter sufferings? Hast thou not Cause to love him, 1. For taking thy Nature, so much below him, into Union with his glorious Person?

*Mar. 10.*  
45.

2. For taking thy Nature, with all the afflictive Meanness of it; not with Honours, Ease, Pleasure, Reputation and Pomp? He who was the Lord of all, came not to be ministered unto, but to minister.

3. For



3. For suffering the Wrath of his own Father, as a most provoked, mighty Judge, who spared not his own Son? *Rom. 8. 32.*

4. For taking on him the Guilt of Sin, which is most odious and contrary to him; so far as, that he who was holy, harmless and undefiled, did bear the Sins of many, and was numbered among Transgressors, to suffer the most bitter and reproachful cursed Death; and that for the Transgressions of his apostatized and revolted Creatures? And now still he makes Intercession for thee, he pleads his own Sufferings for thy Salvation, and his Merits for thy Discharge.

Ask thine own Soul seriously; What wouldest thou have done, had not he thus low abased himself, and been thy Surety? How couldest thou have reconciled the provoked Majesty of Heaven? Couldest thou have born the Wrath and Curse which was due to thee for thy Sin? Oh, how should the Sense of Sin, Guilt and Damnation, due to thee, beget a deep Sense of thy Saviour's Love, and thereby inflame thy Love?

2. Consider what he is to thee, and for thee: Surely he is All in all, a merciful and faithful Saviour. Hast thou any Knowledge of thy fallen, depraved,

ved, cursed, woful Condition? And doth it not make thy Love to burn within thee? He was a Surety for thee, and he is a Saviour to thee: He gave himself for thee, and now he gives himself to thee, with a large Share, and full Portion of the Purchase of his most precious Blood. Knowest thou not that the holy and jealous God was angry with thee, that all the Miseries of Life, Death and Hell were due unto thee, and that neither thy Tears nor Blood could wash away thy Sin; and that Christ hath done all that was required for thy Attonement? Oh, dost thou not love him entirely and intensely, to the highest degree, who procured thy Pardon by his own Condemnation and bitter Death; who hath obtained for thee an Acquittance from thy Trespasses and Debts, a Patent for Adoption, and a Kingdom with that Prerogative, even a Co heirship with himself? *Rom. 8. 17.*

Now thy Love to Christ, as thy Priest and Advocate, will appear,

1. In thy high prizing his Righteousness, and counting thine own, even all things, but Loss for him, *Phil. 3. 8, 9.*

2. In esteeming thy Life to be wrapped up in him, *1 Joh. 5. 12. Col. 3. 3, 4.*  
Secondly,

Secondly, Examine thy Love to him SECT. 5.  
as thy Prophet.

1. Dost thou love and delight in his Word and Ordinances? Dost thou keep his Word, and treasure it up in thy Heart? *Joh. 14. 23.*

2. Dost thou submit thy carnal Reason to the Spirit and Word of Christ? Dost thou embrace the Motions of his blessed Spirit, though contrary to the Inclinations of thine own carnal Affections and Lusts? Thy Obedience to his teaching will prove thy Love to him, and thy Delight to hear him.

Thirdly, Examine thy Love to him SECT. 6.  
as King.

1. Art thou glad that there is a Law forbidding Sin; that there is a Law in thy Mind, warring against the Law in thy Members? Dost thou yield thyself to his Rule and Government? And dost thou account it thy Liberty, and thy Happiness to be under his Command?

2. Dost thou bring all thy Lusts to his Cross, to be crucified; and deliver up thy most beloved Sins, to be mortified by his Spirit? This is a sure Sign of Love to him, when we do not tolerate any Lust against his Will.

1

3. Art

3. Art thou for Christ, against all that rise up against him? Dost thou seek his Glory, endeavour that his Sceptre and Throne may be set up and exalted in the World, and in thine own Heart?

4. Art thou prepared to follow him, the Captain of thy Salvation; to leave all, and follow him; as one that goes a Warfare after Christ, to fight the good Fight of Faith, and withstand the Flesh, World and Devil?

Thus far of the Love to the Second Person, with the Reasons and Effects of it.

SECT. 7. The third Head of Examination is, of our Love to the Holy Ghost. There is unspeakable Cause for it.

1. For his infinite Excellencies; as God.

2. For his Work and Office; which is, to apply to us the Benefits of our Redemption. The Spirit of God doth these things for thee, in order to thy Salvation; for which thou art infinitely obliged to love him.

1. He reveals the deep things of God, the Mysteries of Redemption, 1 Cor. 2. 10, 11, 12.

2. He enlightheth thy Mind, to see and know the things of thy Peace, Eph. 1. 17.

3. He

3. He doth convince thee of thy Sin and Misery, and thereby he prepares thee for Cure and Deliverance, *Joh.* 16. 8.

4. The Renewing of the Will is from him, who is the Spirit of Regeneration, *Joh.* 3. 5.

5. He perswades and enables every one to believe and embrace Jesus Christ, that shall be called and saved, *Ezek.* 36. 27.

6. He sanctifieth the Heart; yea, the whole Man, throughout; and makes thee holy, that thou mayest see God, if ever thou see him, *2 Thes.* 2. 13.

7. He teacheth thee to cry *Abba, Father*, as the Spirit of Adoption, *Gal.* 4. 6.

8. He seals all that are sealed to the Day of Redemption, *Ephes.* 4. 30.

9. And all the spiritual true Joy, Peace and Comfort, which any one hath, come from him, *Gal.* 5. 22. together with all Ability for any Service, Fruit and Benefit from Ordinances; which would not have been effectual to Salvation, if he had not blessed them. So that if you love Grace, or hope for Glory, you cannot but adore and love the Holy Ghost, even as the Father, and the Son.

Shew and manifest your sincere Love to the Holy Ghost, by your Love to the Word given by his inspiration, and all holy Ordinances. And for what do you love the Word and Ordinances? Try it: Is it not for the heavenly Wisdom, Holiness, and the divine Efficacy and Tendency of them, to make you wise to Salvation?

2. If you love the Holy Ghost, you will desire and improve Communion with him in all divine Institutions and Ordinances, in which he is graciously pleased to communicate his Graces: As in preaching the Word, *Isa.* 61. 1. in Prayer, *Rom.* 8. 26, 27. in Sacraments, *Matth.* 3. 11. He makes the Christian within, *Rom.* 2. 29. engrafting us into the Body, *1 Cor.* 12. 13. He makes the Flesh of Christ to be Bread indeed, and his Blood to be Drink indeed, and his Words to be Spirit and Life, *Joh.* 6. 63. *Ephes.* 5. 18, 9.

3. You will walk in the Spirit, and bring forth the Fruits of the Spirit, *Gal.* 5. 22. and 16.

And thus much of our Love to God.

SECT. 8.

2. The second general Branch of Examination, is, of your Love to Man,

to every Man, being your Neighbour in true Sence.

Your Neighbour is either a Brother, or an Enemy.

1. Try your Love to all the Saints, and holy Brethren; not only in that particular Society of Christians, with whom you hold personal and local Communion; but to all that are scattered abroad, though under different Governments and Administrations, as to Circumstances of Worship; even all that are in the Body, and that love our Lord Jesus Christ in Sincerity, *Ephes. 6. 24.* You cannot love Christ, except you love the Brethren, *1 Joh. 4. 20. Joh. 13. 34, 35. 1 Cor. 10. 17.* For we being many, are one Body. *1 Cor. 1. 2.*

Examine your selves: 1. Do you love them, as being all one in Christ Jesus, *1 Cor. 16. 24.* as Fellow-heirs of the same Grace? *Ephes. 3. 6.* And do you love them for the Truth's sake, and for the sake of Grace; even against all the Prejudices of Custom, Education, and smaller private Differences? See *Gal. 3. 27, 28. 1 Cor. 12. 13.*

2. Do you love them, though they excel you in Gifts and Graces, Degree and Place; or them that are many Steps below you in the World? See *1 Cor. 12. 24, 25. chap. 13. 4.*

3. Can you sympathize with them, and suit Affections to their various Conditions, *1 Cor. 12. 26.* Bear one anothers Burthens? *Gal. 6. 1, 2.* Can you visit them, and take part with them in their Reproaches and Sufferings for Christ and Righteousness? *Act. 7. 23. Heb. 11. 25, 26.*

4. Doth your Love extend to all the Saints? *Ephes. 6. 34. 1 Cor. 16. 24.*

5. Can you break with all the World, rather than with them; and do and suffer more for them, than for any other; and count *Jerusalem* your chief Joy? *Psal. 137. 6.*

**SECT. 9.** 2. Try your Love to Enemies: We must do good to all, and love Men, as Men.

1. Do you pray for them, that God would turn them, and forgive them? *Mat. 5. 44. Act. 7. 60. Luk. 23. 34.*

*Luk. 11. 4.* 2. Can you forgive them their Trespases, as far as they are against you? As they are against the Law of God, you cannot forgive; but so considered, you must pray for them: But as the Sin is an Offence against you, Charity requires you to forgive them; and not only the Offence is to be forgiven, but the Injury and Damage, if it be small and tolerable. But if you cannot, without Sin, remit the Damages, yet you



you must seek your Right with a charitable Heart.

3. Can you feed your Enemy, when hungry; and cloath him, when naked? *Rom. 12. 20.* In a word; Endeavour to carry your self according to the Law of Love, *Rom. 13. 10.*

5. *Trial of New Obedience.*

For your better undertaking of it, SECT. 1.  
be pleased to observe what it is, and why it is called *New*. *New Obedience*, is an hearty, sincere Respect, or Aim at God's Glory, in keeping all his Commandments; or having a Respect to all God's Commandments, and walking before God in Righteousness and Holiness all the Days of our Life; being redeemed from the Hand of our Enemy. It is called *New Obedience*, in opposition to the Service of Sin, or obeying the Law in our Members: For we being Sinners by Nature, and corrupted with Original Sin, are inclined and given to serve Sin, and to live after the Flesh, *Rom. 6. 11, 12, 13, 16, 17, 18, 19, 20.* But when we are united to Christ in our Effectual Calling, and have Repentance towards God, and Faith in our Lord Jesus Christ, then we become dead to Sin, and free from the Dominion of it; we are mar-

ried unto Christ, in Covenant, that we may abound in Fruits of Righteousness, which are by Jesus Christ, to the Praise and Glory of God, *Philip.* 1. 11. *Rom.* 7. 4. We are bound to do whatsoever he commandeth us, *Matth.* 28. 20.

SECT. 2. Now three things must be enquired after :

1. The Subject and Principle, or Root of this *New Obedience*.

2. The Rule of it.

3. The End and Design of it.

1. Whence is it that you perform Service or Obedience unto God ? Do you serve him from Faith, Love, and unfeigned Repentance towards God ? Are you effectually called ? (Remember what that is.) Are you united to Christ by Faith ? (See what that is.) Are you turned from all Sin, from your bosom, darling, costly Sin, to God, to obey his Law ? (Try your Repentance.) Have you a new Heart ? Have you the Image of God renewed upon you ? Are you sanctified by the Spirit ? (Look to *Anf.* 35.) For *New Obedience* proceeds from the Heart, renewed and sanctified.

SECT. 3. 2. Try your Obedience by the Rule of it ; that is, the whole Word and Will

Will of God, *Psal.* 119. 105. *Thy word is a lamp to my feet, &c.* V. 6. *When I have respect to all thy Commandments,* at all times, always, even to the End, *Psal.* 119. 112. *Phil.* 2. 12. He that is such an one, doth not live in any known Sin, nor neglect any known Duty : He makes Conscience of Duty to God and Man, *Act.* 24. 16.

3. Try and examine the End of your SECT. 4. Obedience ; what you aim at, and design. *New Obedience* proceeds from a Principle of Renewing Grace, is regulated by the Word of God, and directed to his Glory : And so what you learn first in your Catechism, is the End of your Conversation and Obedience : See *Col.* 1. 10. *Phil.* 1. 11. *1 Pet.* 2. 9, chap. 4. 11.

The second Duty is, *Preparation for SECT. 5. the Lord's Supper.*

Having examined your Hearts, if you find these Graces in you, then the Work of Preparation is, to stir up the Grace of God given you, in putting your Souls in a readiness to receive Jesus Christ, as offered to you, with all the Benefits of the New Covenant, by adding to your Self-Examination, humble Confession of Sin, earnest Supplication for Forgiveness of Sin, and

Grace. If you find a Want, or Weakness of Grace, then sharpen your Desires after it, and pray for it; and add your Thanksgiving for the Means of Grace, and for Grace received.

Thus much for the Duties before the Sacrament.

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CHAP.

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## CHAP. IV.

*Duties at, and after the Communion; together with Motives and Perswasions to perform the whole Duty in a due manner.*

**W**Hile you attend upon God, SECT. 1.  
at his Table, shake off all  
Drowsiness, and Vanity of  
Mind: Consider at whose Table you  
are to eat and drink, and what the  
Feast is. Therefore draw near with  
an holy Reverence, with a clear Know-  
ledge, and lively Faith. Attend to  
what is done before you, the outward  
Signs; and what is done according to  
the Institution of Christ. Observe the  
breaking of the Bread, the pouring out  
the Wine, and the giving of both to  
you. Know that you are to remem-  
ber Jesus Christ, to discern his Bo-  
dy, and to shew his Death. Thirst  
and hunger for him: Receive him by  
Faith,

Faith, and the Benefits of the New Covenant. Look unto Christ crucified, with a broken Heart, sorrowing for Sin. Meditate on the Love of God in his Son Jesus, on the Sufferings of Christ, on the Satisfaction given, Redemption and Victory obtained for thee: Cast thy self upon him, trust to him, give thy self to him, delight in his Love, apply him for what thou dost most stand in need of; renew thy Covenant, and thy Engagement to be the Lord's, and excite thy Love to all Saints, and be thankful.

**SECT. 2.** After the Sacrament, reflect upon your selves, re-view your Carriage.

1. Consider, Have you discerned the Lord's Body, made an affectionate Remembrance of him? Have you received him by Faith? Are you nourished by him?

2. If you find Quickning and Comfort, then bless God for it, beg a Continuance of it, watch against Relapses, fulfil your Vows, encourage your selves to a frequent Attendance on that Ordinance.

But 3dly, If you find not present Benefits by it, then you must more exactly review your Preparation and Carriage at the Sacrament; in both which, if you can approve your selves to  
God,

God, and your own Conscience, then wait for the Fruit in due time: But if you find that you have failed in either (Preparation or Carriage) you must be humbled, and attend upon it afterwards with more Care and Diligence.

Having directed you, and brought SECT. 3.  
some Assistance towards the holy and comfortable receiving the Communion of the Body and Blood of the Lord, I might expect that you will say, you have now what you much desired, and only wanted: For so great should be the Forwardness and Zeal of every one who bears the Christian Name, to obey every Command of Christ, and particularly to address themselves to this holy Ordinance, wherein the Love of Christ is set forth in his most precious Blood, that they should not need Motives to spur them on. But, Alas! how commonly do we see Men and Women excommunicate themselves, and Non-Communicants crowding out at the Church-doors, leaving but a little Flock behind, to feed upon his Body and Blood, who laid down his Life for the Sheep! Truly, to see many depart, who have been earnestly invited to this Feast of Love, hath brought to my Mind the Separation that will be  
in

in the last Day, between the Sheep and the Goats: Wo, wo to them, when Christ shall bid them depart from him, who, for Love of Ease, Ignorance and wilful Impenitence, go away from him, represented at his Table!

I shall draw out a few Arguments to perswade poor Souls to a conscientious, well-prepared Address to the Table of the Lord, out of the same Store house, your very Catechism.

SECT. 4. Advantage, or Dis-advantage, are the prevailing Motives to perswade, or dissuade. Now if you shall find the Advantages very great, of right and worthy Receiving; and the Loss and Sin great, of Neglecting, or unworthy Receiving; then I hope you will be won, and brought over to my earnest Request, to be constant Communicants, but not ignorant, unprepared and unreformed.

1. I beseech you to consider the great and gracious Condescension of the most high and holy God, to reveal to you the great Mystery of Redemption by his beloved Son; and to make it plain, and to confirm weak Faith, to represent it by sensible Signs. The Bread and Wine admonish you of the Necessity of Christ, without whom you cannot live; and of the Benefit of Christ,  
whose



whose Effect is Spiritual Nourishment, and Growth in Grace. You have need of this plain way of Information, by sensible Signs: God stoops very low therein; neglect it not. What an Advantage is this, to be doubly taught; by the Word, and by teaching Signs?

2. Consider once again what is conveyed to your Souls by these visible Signs.

1. Jesus Christ, as dying; yea, as dead, in our stead, for our Sins, to satisfy for them, to reconcile us to God, and to procure Forgiveness of Sins; and that his Death was effectual for these great Purposes, because we shew forth the Death of Christ, by which all heavenly Blessings are become Legacies in the *New Testament*.

2. Is it not profitable for you to see Jesus Christ, and all the Benefits of Redemption set before you? That God withholds nothing from you, if you will receive Christ; but sets him, and all things with him, before your Eyes; invites you to take him, and all his Benefits? He offers him; yea, gives; yea, seals the Gift of Righteousness and Life, to make it sure to you for ever, if you will but take, and receive, as he hath appointed you. And what can be more to you than Jesus Christ, and the Purchase of his  
most

most precious Blood? Are the Forgiveness of Sins, Reconciliation, Adoption, Supplies of all Grace, the Promises, which are exceeding great and precious, such vile and common things, that you will not have them, though for coming for? Have you no need of Christ, or no need of receiving him in this Ordinance? Surely, if he enjoined it to them who had been trained up in his Doctrine, known his Life, seen his Miracles; how gracious is God to us, in appointing us such an Help, who have more need of such repeated Confirmations of his Grace? Can you do as well without? Or what need you care to have your Graces strengthened, or Forgiveness sealed? Can you be so unthankful, and cold in your Love, as to neglect to remember him, in a Way of his own Appointment? Or would you be so careless to have the Act of Oblivion sealed by the Great Seal, and to be sure of Life? Or are you so rich, that you can be without a part in the Everlasting Covenant? Is he a Child of God, that never enquires for the Legacy bequeathed by Will? What is this, but the *New Testament*, confirmed by the Death of the Testator?

2. You are invited, nay, required SECT. 5.  
to come, by one who must not be despised; a great King. This Charge, *This do in remembrance of me*, was given by the Lord, in the same Night wherein he was betrayed. That which you are invited to, is with greatest Earnestness to be desired: You will certainly die for ever, without Christ. *Come, Soul; take me, and live*, saith Christ: *Whosoever will, let him come*. And will you not come? Can neither the Authority of God, nor his Love, nor the last Charge of a dying Saviour prevail with you? Oh! will you not observe his Charge, which was given in the same Night wherein he was betrayed! When he was ready to sacrifice his Body and Blood for your Sins! When he was ready to drink the bitter Cup of God's Wrath, appointed to be drunk by Infinite Justice! When he was ready to shed his Blood for the Remission of Sin, and to make the Covenant of Grace of force by his Death? So that thereby all the Children might come in for their Portions and Share; because the Testator being dead, the Legacies became due to all that claim them. Will none of these things move you; but rather

rather let all be lost, than you trouble your selves, to examine your selves, to repent of Sin, and embrace Christ; or to shake off your damning Security, and spiritual Sloth? The Lord rebuke you in Mercy, that you may be saved.

## SECT. 6.

3. Doth the offended God declare that he is well pleased with the Death of his Son? Doth the Lord Jesus Christ shew forth his own Death, for Sin, to redeem your Souls? Do not you hear him say, *Thus was my Body broken; thus was my Blood shed; thus my Hands, and my Feet, and my Sides were wounded: Thus I gave up the Ghost for you? —* And upon

*Rem. 8. 33.*

this, that Christ died, a Proclamation is made to all, that have any thing to accuse the Soul of; *Who can lay any thing to the Charge of God's Elect?* It is Christ that died. And to all Sinners that are cast in Law, that cannot deny nor mitigate their Offences, nor bear the Sentence; much less endure Damnation by that Sentence: I say, to all Sinners, notice is given; *If any Man sin, there is an Advocate with the Father; who is also the Propitiation for our Sin.* O Sinner, wilt not thou come to see this Death shewed forth? Soul, what hast thou to shew,

*1 Job. 1.*  
2.

or

or plead, wherefore the Sentence of Eternal Death should not be pronounced against thee, but this? Hast not thou sinned against the infinite God? Doth not thy Conscience accuse, judge and condemn thee, according to the Law which thou hast transgressed? What canst thou say for thy self? If thou offer to plead any thing of thine own, either good Intentions, Desires, Purposes, Works, or any Circumstances, to extenuate and pare off the grossness of thy Sin, thy Conscience (except the Ignorant and Erroneous,) like an upright Judge, well learned in the Law and Gospel, must needs stop thy Mouth, over-rule all thy Pleas, and tell thee, that without shedding of Blood, there is no Remission of Sin; and that no Blood but the precious Blood of Christ, as of a Lamb without Spot, can cleanse thee from thy Sin. Wilt not thou therefore cast thy self upon the free Grace of God, reconciled and satisfied with the Death of his dear Son? And wilt thou not come to that Ordinance, which he commanded his People, to the End of the World, to observe; in which his Death is shewed forth; and there shew him to God, as the Death of thy Mediator, who hath made Peace, and  
taken

taken away Sin? And shew him also to all thy Adversaries, and Accusers : " Lo, all you that seek my Soul, " to destroy it : This is he, who gave " his Life a Ransom for me : He hath " fulfilled the Law, satisfied the Divine Justice : What have you to say " against me ? Against all your Accusations, this I plead and alledge, " that Christ died, and overcame " Death ; and that he died for me. " And be it known to all Infidels and " Blasphemers, that the crucified " Christ is my Lord and Saviour. In- " to him I was baptized, to him I " am joined, I am his. And, O you, " the blessed Saints of God, take notice, that I hope to be saved, even " as you, by him whose Name is *Je-* " *sus*, who came to save his People " from their Sin.

O you careless ones, who will not be at the Cost of a Sacrament, who will not come to the Light, forsake your Sins, nor be joined to the Lord, to be his by a renewed Covenant : You that will not take pains to know the Lord Jesus in the great Work of Redemption, in which you are deeply concerned ; that will not take time and pains to prepare your selves for the Supper of the Lord ; give me leave to ask you these few Questions.

1. Have

1. Have you sinned at all?
2. What doth every Sin deserve?
3. Is there any other Redeemer but the Lord Jesus Christ?
4. Do you think that his Death is shewed forth in his holy Sacrament?
5. Ought you not to obey his last Will, to make a Remembrance of him? And will you not come to remember him? Oh, what a Sight doth the broken-hearted Penitent see, when the Father sheweth the Death of his Son, as fully satisfied and pleased in him! And when Jesus Christ sheweth forth his Death, as satisfying for all; with a full Discharge to all that repent and believe the Gospel! Oh, how must the Heart needs melt and love, as *Mary* wept and loved!

Let me add: Wouldst not thou hate and abhor that Minister that would refuse to baptize thy Child, or account thee as an Heathen, or a Publican? And is it nothing to thee, that thou carriest thy self like an Heathen, by thy strangeness, sinful and slothful refusing to come to this Ordinance? Thou dost discover the Ineffectualness of thy Vow in Baptism to bind thee to be a thorow Christian, and that thou art not the better for it; that thou thinkest that the  
preaching

preaching of Christ is but a dry thing, of no power upon thy Heart; that there is not that Good to be had by Communion with Christ, that we say there is. In a word, Thou art backward to renew thy Covenant in thine own Person, in thy riper Years; and wouldest be as slack to be baptized, if it were now to be done, as thou art to eat the Lord's Supper; for both are Seals and Signs of the same Covenant: And by consequence, thou art backward to become a Christian. And what wilt thou be accounted at the last Day?

SECT. 7. The other Motive is, the Loss and Dis-advantage by not Receiving, and also by unworthy Receiving. The Non-Communicants lose all that true Believers get; that Satisfaction, Peace, Joy, Comfort, Strength and Growth. The unworthy Receiver, and unsound Communicant comes for the worse.

1. Sin is a great Dis commodity to any one. The Sin of unworthy Eating and Drinking, is a Sin of great Indecency and Mis-behaviour towards Jesus Christ crucified for Sin: Thou art guilty of the Body and Blood of the Lord; that is, thou prophaneest that which is most holy, and abusest that



that which should be most dear to thy Soul.

2. Thou eatest and drinkest Judgment to thy self; for they who eat and drink unworthily, provoke God to punish them; they draw down Judgments upon themselves, and others also.

3. Thou lovest the Benefit of spiritual Nourishment, and Growth in Grace; thy Sins grow, thy Heart waxeth worse and worse, more deceitful and hard, if not more prophane; even to nauseate that from which thou receivest no saving Benefit.

In a word; Thou hast no Communion with the Father, in his Love; with Christ, in his Merits; with the Holy Ghost, in his Grace and Comforts; nor with the Saints of God, in Love, and heavenly Privileges. Oh, what a Loss and Disadvantage is this! Consider what I say, and resolve, by the Grace of God, against affected Ignorance, spiritual and killing Sloth and Ease; against Unbelief, and Falseness of Heart, shrinking from thy Covenant, Vow and Promise; and see that thou sin no more, by Omission of this great Duty, and Neglect of this high Privilege, nor by an unworthy Eating and Drinking: But hunger and thirst after Christ, and thou shalt be filled

filled with his Grace and Glory. Come with thy Wedding-Garment, and thou shalt never be cast out. If thou wilt shew forth his Death until he come again, when he comes he will receive thee to himself, and thou shalt be for ever with the Lord. So be it, *Amen, Amen.*

F I N I S.

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ERRATA.

**I**N the *Catechism*, pag. 6. Letter *t*, for *Heb.* 11. 13. read 11. 3. PART II. p. 9. l. 3. r. *the Law is called a Letter*, &c. *ibid.* 124. add, *the things of the Spirit*. p. 11. l. antepenult. r. *if not one jot*, &c. p. 19. Sect. 1. r. *Jehovah, which signifies*, &c. p. 38. l. 12. for [.] put [.] p. 49. l. 21. dele *in*. p. 59. l. 10. f. *give*, r. *shew*. p. 60. n. 5. l. 2. r. *and Faith, and is called*, &c. p. 77. l. 21. r. *but not absolute*. p. 87. l. 25. dele *not*. p. 88. l. 7. r. *doth not hinder*. p. 94. l. 15. after *blest it*, add, *as the Minister doth*.

Other Faults (by reason of the Author's distance from the Press) have escaped, which the Reader is intreated to correct and pardon.

2.  
Catechism made Practical.

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THE  
CHRISTIAN  
INSTRUCTED,

I. In the Principles of Christian Religion;  
positively, in the shorter

CATECHISM.

II. In what he is to refuse, and what to  
hold fast, in the greatest Points of  
Controversie : And how to confute  
Errors, and defend the Truth.

III. In the Practice of several Duties;

VIZ.

(1.) The Practical Improvement of the  
Holy Trinity. (2.) Baptism. (3.) Prayer.  
And (4.) Preparation for the Lord's  
Supper.

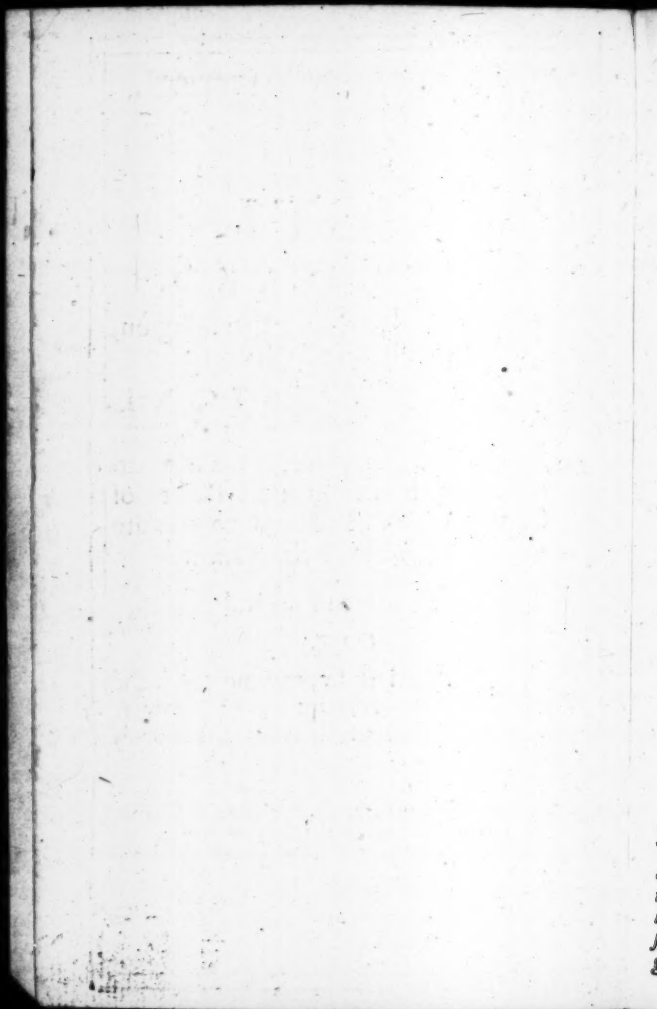
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Joh. 12. 35. ——— *Walk while ye have the Light,  
lest Darkness come upon you.* ———

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L O N D O N,

Printed for Jonathan Robinson, at the Golden  
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The AUTHOR'S  
**PREFACE**  
: T O

Ministers, Governors of  
Families, and People  
under their Charge.

ESPECIALLY,

To his much honoured Friends,  
and next Relations.

**T**Here are three things most worthy our Ministerial Work and Endeavours, and most desirable to be found in the Flocks committed to our Charge and Oversight: 1. The saving Knowledge of the Truth. 2. A Judgment to discern between Truths and Errors; especially, such as concern Faith and Holiness, the Principles of the Oracles of God, and the things which accompany Salvation. 3. A gracious, lively Spirit, sincerely devoted to God in Christ, and strongly inclined to holy Exercises, and practice of Religious Duties. Or, if you will, take all in three short

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*Sentences : 1. Conviction of Judgment of Saving Truth, and damning Errors. 2. Sound Conversion to God. 3. A Conversation according to the Will of God, revealed in the Gospel.*

*The Church is called God's Husbandry, and God's Building, 1 Cor. 3. 9. and Ministers are highly dignified, when called Workers together with God, 2 Cor. 6. 1. and Labourers together with God, 1 Cor. 3. 9. The Field is God's, the Seed is his, the Husbandry is his, and the Increase is given by him. We are Labourers together with him, enabled by him, and working by his power and influence, under him, and for him. All our Sufficiency is of God, 2 Cor. 3. 5. without him, we are nothing, and can do nothing. Who then is Paul? and who is Apollos? but Ministers by whom ye believed, as the Lord gave to every man. I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, nor he that watereth, but God that giveth the increase, 1 Cor. 3. 5, 6, 7. As we are Husband-men, we must sow and plant; but that is not all, we must also mound and fence our Fields and Plantations. As we are Builders, we must lay the Foundation, carry on the Building, by Edification in Faith, 1 Tim. 1. 4. and secure the Building, that it fall not, like an House built upon the Sand. This Husbandry is elsewhere called a Garden, and this Building called an House. How graciously doth the Most High condescend to delight himself in, and to be entertained by his Church, as by a Royal Spouse, with his own Graces and Gifts, the Fruits of his Holy Spirit, when they are in Act, put forth, and exercised, as in a Garden of Spices, and Orchard of Pomegranates, or at a Table prepared for him! Cant. 4. 14, 15, 16. chap. 5. 1. and 1. 12. What a blessed Life may we lead by walking with God, appearing before him, calling upon him, praising him, and hearing him speak! There is ordinary (not mean, but rich and plentiful) and extraordinary Entertainment for hungry, seeding Believers, in the Ordinances of the Gospel. In the Gospel there is a Feast prepared, and that a Wedding Feast, a Wedding-Feast of a King's Son, his only Son, the Prince of*

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of Life ; but they who sit at it, must have a Wedding-Garment, the Ornament of Grace, Faith, Repentance and Love, a Suitableness of heart, and Preparation, Matth 22.

2. Towards this most desirable End, there are three things to be found in this little Book ; 1. Here are the Foundations of Faith and Conscience's land ; a View of the Principles of Christian Religion, according to the Word of God, out of which they are gathered, and by which they are proved, and agreeing with the approved Doctrine of the Reformed Churches. 2. Here are the most important Doctrines, briefly touched in these Principles, cleared, proved, defended, and rescued out of the hands of them who have handled the Word of God deceitfully, and have led many into the Errors of the Wicked ; that the studious Christian may know what he ought to contend for, and to continue in ; and how to maintain his Ground. 3. Here are Directions for Practice of several great Duties of all baptized Christians ; 1. How to improve the Doctrine of the most holy Trinity, the Mystery of the Father, Son, and Holy Ghost, and his Baptism, or Entrance into Covenant with God. 2. Direction for Prayer, with a Prayer taken out of the Catechism, for the most part. 3. Direction for the Communion in the Lord's Supper.

3. Of these three Parts, be pleased to take this following Account.

1. Some time since, a little Book was printed, called Principles made practical, directing the poorer, and weaker sort of Christians, who had learnt the shorter Catechism, and could not buy, nor spare time to read other profitable Books, to make use of their Catechism, to furnish them with matter for Prayer, and Preparation for the Lord's Table. As mean and defective as it was, it was attended with a Blessing to many that embraced it, as an help to them ; and therein I rejoice. That Impression being sold off, and worn out in the hands of many, long ago, another Edition of it hath been much desired, and called for from many places. I have re-viewed it, corrected the Faults in the Sense of it, and begged of God

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to open a passage for it; and seeing it was blessed before in a plain, homely dress, I have not at all trimmed or adorned it. To those two Duties, I have now added another Chapter, of the practical use of the Doctrine of the glorious, eternal Trinity, and improvement of Baptism, upon these Considerations: 1. The Doctrine of the Trinity hath been, and is looked upon as a meer Speculation, under a Veil of Mysteriousness; as if it were as dangerous to look into it, as it was into the Ark: Whereas, though it be an high and glorious Mystery to be adored, and with profoundest Reverence and Humility to be studied and taught, yet it is revealed by God himself, as the Object of our Faith and Worship. So God reveals

See Calvin's Instit. l. 1. c. 13. Sect. 20, 21. Perfecta scientia est sic Deum scire, ut licet non ignorabilem, tamen inenarrabilem scias. Hilar. De P. & f. Unitate.

himself in the Creation of the World, in the Creation of Man, and in the Covenant of Grace. When we are admitted into Covenant, and made visibly free of the City of God, we are de-

voted to God the Father, the Son, and the Holy Ghost. This Doctrine is a Fundamental of our Christian Faith, and therefore to be explained to the People of God, in Covenant with him, as far as it is revealed in his Word; and that is enough for our present State. 2. The very Titles and Appellations of the Persons in the Godhead inform us of the exceeding great usefulness of the Knowledge of the Trinity. Hath God revealed himself as a Father, and would he not have his Children know him, and be the better for it? Hath he made known himself, as the Son, and Holy Ghost, and not intend us a particular Kindness by it? He most graciously conveys to his People the Knowledge and Assurance of most astonishing, incomprehensible Love, Grace, Power and Goodness to allure and draw us into his Covenant, to oblige us to take him for our God, and become his Sons and Daughters; that we, ignorant, lost, miserable, helpless Sinners might become happy for ever in him. 3. As the Plurality of Persons, or one God, and three Persons are revealed to us, so the practical Use and Benefit of it is also revealed; and



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and therefore it is to be opened to his Covenant-people. As soon as we know the Covenant, and our Entrance into it, we know our God to be the Father, the Son, and the Holy Ghost. And this Knowledge is not laid up for the Wise and Learned (which hath been most depraved by, and left in those proud, and subtle, and learned Wits in all Ages;) but laid open before the Faith of the weakest Believer, to whom it is revealed. I am verily perswaded (saith the judicious Mr. Lawson) that the Mystery of the Trinity is more clearly and fully delivered in the Scripture, than we understand it, *Theopolitica*, p 32. N. 3. And I have wondred how familiarly that Man of Search and Reach, Dr. Thomas Goodwyn, speaks of it, as if he saw how it was, in his excellent Discourse of the Knowledge of God, 2 Vol. Fol. We must humbly follow the Scripture-Light, and dive into this Deep no further than our Line doth reach; growing more and more in Grace and Knowledge, till we come to see him face to face, and to know him, as we are also known. I cannot but observe the Doctrine of the excellent and modest Melancthon: These things are wonderful, and above the Creature's reach. *Sed scimus*, &c. But we know these Mysteries are revealed to the Church, that we may worship and call upon God aright, &c. Christ would have the sum of the Gospel to be comprehended in this first Ceremony (of Baptism;) wherefore he testifies at once, that we are received of God; and teacheth us, who God is, and what God we invoke, and what he doth bestow upon us. *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*; that is to say, I testifie that thou art received of the Eternal Father, and of the Son, and of the Holy Ghost; that by their Mercy and Power thou mayest be delivered from Sin, and eternal Death, and be endowed with Righteousness and eternal Life. — He makes a Covenant with thee in Baptism, and affirmeth, that he is the Father of our Lord Jesus Christ, and that he appointed the Son to be a Propitiation, and sent the Holy Ghost to begin in thee Righteousness and eternal Life. *Loc. Commun. de 3. Personis, it. de Filio.* The glorious, infinite God, Father, Son, and Holy Ghost, is the Object and

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*Foundation of our Faith and Hope, the bottomless, incomprehensible Spring of all Grace, Promises, Blessings and Privileges granted in the New Testament; and being so made known, we, by Faith, acknowledge him as such, and promise Love and Obedience to him. We receive from the Father, through the Son, by the Holy Ghost, Grace and Life, even all manner of Grace; and all that are alive, live by them, upon them, and to them: Therefore again, the Knowledge of this Mystery is practical, and necessary to Salvation; for except we believe, and worship God, as he hath revealed himself; except we keep Covenant with him, as God, in Covenant, and that as he hath declared himself therein, how can we be saved? By him, as thus made known, we are quickned, strengthened, encouraged and comforted in all our Services, and every step of Duty, in our way to Heaven. The reverend and learned Beza observes, That Arius, Sabellius, Aetius, and other ancient Hereticks, did many ways pollute and prophane the most holy Mystery of the Trinity; but none of them ever grew to that degree of Impudence, as to rank the Knowledge of it among things unnecessary, and which, if known, make no Man the better, Vol. Tractat. Theol. fol. p. 100. De Hæret. Punien-  
dis. The necessity of knowing and believing the Father, Son, and Holy Ghost To Be (that is, according to their meaning, that there is a Son, and Holy Ghost, as well as the Father, but not Co essential) is professed by the Socinians, Racov. Catech. c. 6. p. 30, 31. So that he is no Christian, who doth not believe it. But what they say, is not sufficient. As the Being of one God is the Foundation of all Religion; so that this God is Father, Son, and Holy Ghost, as the God of all Grace in Covenant is the Foundation of the Christian Religion, and distinguisheth it from that of Heathens, Mahumetans and Jews: And it is such a Foundation, as is a living Root to the Tree of Spiritual Knowledge, and eternal Life to every true Believer. Our Orthodox Divines assign it the chief place in Fundamentals, and practical Doctrines; and therefore it is of great use and benefit to have it, and the Benefits of it declared. So doth the  
most*

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most reverend Archbishop Usher often profess; Serm. before King James I. on Ephes. 4. 13. Bishop Prideaux, Prælec. 17. de Sancta Trinitate, N 3. 7. Hornbeck, Socin. Confutat. lib. 1. cap. 9. it. Disputat. Theol. 4. & inter vetera & nova, lib. 2. cap. 2. Unicum est Religionis Fundamentum saith Beza, Loc. Citat. Zanchi. de 3. Elohim. lib. 5. cap. 9. Partis Secundæ. Mr. Baxter, Theol. Method. p. 76. Q. 2. it. p. 122. N. 10. Ursin. Catech. Explicat à Pareo. p. 159. Q. 8. Dr. Owen, of the Trinity, and of the Holy Ghost, lib. 1. p. 8. p. 44. Sect. 4. p. 126. Dr. Potter. &c

4. The practical use and benefit of it being known, it is a great inducement to Christians to study it, and a furtherance of their Faith, Hope and Joy, and all other Graces; and it will engage them to hold fast the revealed Doctrine of it; which is most necessary in these Days, when they who display their Banners against our Church (and one Factor for them, who hath served, and dis-served his Principals, borrowed an Argument of the same stamp; but he will write no more) would drive us into a Belief of Transubstantiation, because we believe a Trinity, and an Incarnation; which if we should admit, they might not only brand us, as the foulest Hereticks that ever were since Christ left the World, but for being so. But this Insinuation of an Antichristian Error of theirs, hath brought forth an excellent Discourse, in two Parts; The Doctrine of the Trinity, and Transubstantiation compared. Of the practical Use of the Mystery of the Trinity, the words of Arnenius are notable: At verò Oeconomix & Dispensationis, &c. But if respect be had to that Dispensation, in which the Father, in the Son, and both through the Holy Ghost, hath perfected our Salvation, admirabilis est dulcedinis, &c. it is of wonderful sweetness, and doth produce most exuberant Fruits of Faith, Hope and Charity, Confidence and Trust; Fear and Obedience in the Hearts of the Faithful, *Disput. Publica Sexta*, Sect. 12. Oper. 4. p. 192. But his Followers in other Opinions, leave him here, where they should follow him, as the learned Professors of Leiden shew: *Censura in Confessionem*, c. 3. p. 56, 57. where they

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they shew the practical Use of the Doctrine of the Trinity. Nor do they shew the injustice of the Censure, but plead for their Silence and Caution; Exam. Censuræ, p. 51. The English Reader, that can, may consult reverend Dr. Cheynel, of the Divine Trin-Unity, cap. 9. Mr. Baxter, of the Knowledge of God, p. 8; &c.

5. Much has been written about Baptism controversially, and but little that I have seen about the practical Use of it. It is a great Duty, and Grace to improve it, to the Ends of it, and much neglected. Parents are generally importunate to have their Children baptized, and as generally negligent to train them up as baptized Members, in the Nurture and Admonition of the Lord; and so we have so many ignorant and ungodly in the visible Church. I wish what is written upon the Subject, were more common, and more understood, by the reverend Dr. S. Ford, of the practical Use of Infant Baptism: Dr. Manton's Sermon of the Improvement of Baptism, in the Supplement of the Morning-Exercise, at Cripple-gate: Mr. Joseph Whiston, his Essay to revive the primitive Practice of Infant Baptism: And Mr. Daniel Rogers, of the Sacraments, speaks with Light and Life. Though having room here to speak thus much in this place, for these things, I have said but little in that first Chapter, because limited.

2. In the second Chapter, I have shewed the Use which may be made of the Catechism, to accommodate the sincere, fervent Soul with Matter for Prayer. It is a Temptation to neglect the Duty, when there is want of Matter to utter before God. If any will object, that this will be to bring People to pray by rote, as they say their Catechism by rote; and to bring them to a Form: I answer to the first; this Objection may be set up to neglect Catechizing and Teaching, and so is impious and erroneous. Again, As God hath blessed Catechizing to his Church, so by often and serious Meditation upon the particular Points of Catechism, their Knowledge is creaseth, and comes to be enlarged, beyond the Words of the Catechism, so it may work upon the Affections also; and

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and then they may also enlarge in Prayer, beyond the Lines of this Prayer, if they can, and when need is. But as what is necessary and profitable to be learnt and believed, is comprehended in the Catechism, so what is generally necessary to be asked, is contained in the Prayer. And they who are convinced, and believe the Truth of the Doctrine taught, according to the Scripture, will pray with Understanding, and by Faith, believing and knowing what they pray. And if some are commended for turning Sermons into Prayer, I see as much reason for turning a Catechism into Prayer. Yea, but this is to bring them to a Form. What then? Take away Formality, and senseless Customariness, and running a Stage, or a Round of Prayer, without Preparation, Attention, or Care, what Answers are made, and what can be judiciously or charitably said against a Form of Prayer? Whereas many holy, and very able Ministers, as well as private Christians, have in Judgment chosen a Form; at least, ordinarily: And a Form is necessary to others, because of Weakness. Do you, who object against all use of Forms, really think, that whoever is regenerate and sanctified, hath the Spirit for Extempore Prayer; by which I mean, a present Ability to vary Words and Matter upon all Occasions? And that none have the Spirit of Christ, or Adoption, but such as can do, or such as do so; and that they who keep ordinarily to the same Matter and Words, are destitute of the Spirit? Or do you think that Professors in these Days, have more of the Spirit, than holy Men had in former times? You will never be able to prove these things, and you are confutable by Clouds of Examples of holy and able Men, excellent for Gifts. If you say the Spirit is limited in a Form of Prayer, take heed you do not limit the Spirit to a sort of Men. The Spirit of Grace doth excite his own Graces in the Soul that prayeth; and these Graces act according to the Capacity of them that pray; and also brings many things to mind, which were not thought of before; and when God brings in Matter, he doth help to utter it, but not all alike. I condemn lazy, heartless Formality; mine own practice is known to many; but I honour

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*honour the Name and Memory of holy and eminent Men and Fathers, who had the Spirit of Holiness in a great measure, who used Forms on ordinary stated Times and Occasions: And I would not discourage sincere weak ones from using a good Form, lest I dishearten them from praying at all. Let me add; I do not teach any to be tied up to a Form, the same number of Words and Petitions for all times; but give Directions for Matter and Use of Prayer; with a Prayer, that may be daily used with Acceptation, if prayed with Understanding, and Faith, and other Graces. It hath been the Study of many, and some of them able, good Men, much in Prayer, to publish Prayers fitted to several Occasions: But, alas! what can they do, if the Hearts of them that use them are not fitted for them? It is not Devotion that is printed in a Book, but what is kindled in the Heart: And he is poor indeed, that hath not a Prayer for his Mouth, except his Book be in his Pocket, or before his Eyes.*

*There is great reason for these Exhortations, Pray without ceasing, and Continue in Prayer; for we have continual cause to draw near to God. And we that are Ministers have to do with many Souls, in various Conditions; and general Praying is no more effectual, than general Preaching: In the one, there are particular Applications of the Word to Men's Hearts, from God; in the other, particular Applications to God, on the behalf of Men, according to particular Conditions. And there is a more excellent way, than making a Prayer of Patches taken out of Books of Devotion: The holy Scripture is the Prayer-book; it affords Matter for Prayer, as well as Preaching: And how can that Man preach, that cannot pray? And this of praying with, and for particular Persons in private, and also in publick, if the Case require it, according to their particular Cases, is one of those, Every good Work, for which we should be furnished, 2 Tim. 3. 16. Those Men whom God honoured most in the Reformation, and Edification, and Comfort of his Church, have been most like to Elijah for praying: And we should study to skew our selves Men approved of*

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of God, in this part of our Ministry, with sound Judgment, heavenly Wisdom, and holy Affections. Epaphras was wont to labour fervently in Prayer, Col. 4. 12. And the Apostle besought the Romans to strive together with him in Prayer, Rom. 15. 30. But yet this striving, though in some active Spirits, it cannot be confined to a set Form of Words, doth not require us to lay aside all Forms, which many holy Men that I could name, have used, out of Judgment and Choice; and have prevailed with God, by Faith and Fervency. And let those who speak much of praying, and daily, or frequently pray apart, and together, look well to the matter, and to their Spirits, and see that they do not offer the Sacrifice of Fools, nor be rash to utter a Matter before God. And it were better with the Church of God, if we did put on Charity, if we were clothed with Humility, if we disputed less about Forms, and prayed more with all manner of Prayer and Supplication in the Spirit, Ephes. 6. 18. Unbelief and Hypocrisy are a dead Load upon the Heart, and keep Prayer from ascending. When a Man's Heart is God's, and when the Prayers we make, are our own Sense, offered up in the Name of Christ, by the Spirit of Adoption, according to the Will of God, we shall be heard. Yet I would not be understood, as if Prayer were not a Duty of Natural Religion, or that only regenerate Persons should pray; but they, be sure, pray acceptably. Wrangle not your selves into Breaches of Communion, and Dis-union of the Spirit; and let all things be done in Peace. And so I offer this Help to such as need it, as God shall be pleased to make it serviceable. Of Forms, and Extempore Prayers, you may see Bishop Downham, of the Lord's Prayer, p 137. And Mr. Baxter's Cases.

3. The last Chapter of this Part contains Directions for Self-Examination, and Preparation for the Table of the Lord; Behaviour at it, and after it. Much hath been printed upon this Subject, and yet Communicants are comparatively few, and prepared ones, we fear, are fewer. The low and distracted, broken state of the Church of Christ, is matter of Grief and Mourning.

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ning. How unlike are we to a Body animated by the same Spirit, joined to the same Head! How many live and die, grown to Years, that never tasted of the Supper! How many but very seldom! How many are ignorant, prophane, negligent, stupid, do we what we can! Oh, that Longing after, and Love to Christ, had more power with many, than the Observation of Customs and Seasons, and the Laws of Men! Some are affected with the Duty and Privilege, and seem earnestly to desire it, who fall off again. How many are afraid of it, lest the Table of the Lord become a Snare? How many break Communion, upon distaste of a Form of Administration (though very sound,) or some disliked Communicants, against whom they do not proceed as they ought? How many labour under great Dejections, Melancholy and Fear? How many put themselves off, and abide in Unsettlement; that separate from publick, and do not join with other Assemblies? What! Do they wait for some higher Dispensation? Or do they seek for what is no where promised; or keep in suspense, as afraid to renew Covenant with God? Or what other Reason? But can they live without Communion with the Lord? How can they think of dying? How many, incorporate with particular Churches, that withhold Communion from all others, for meer Accidents and Circumstances? Oh, take heed, lest between this Way, and that Way, you do not keep out of the Way which the Lord himself hath commanded you, to shew forth his Death. I should rejoice to see Matters of just and rational Offence taken away, and Access to the Lord's Table to be as free and open, as the Way to Heaven is. But how, or when shall it be, as long as that which is an Offence to one, is a Duty to another? Oh, let us remember our Covenant with God, our being incorporate with the Body of Christ, labour to grow together in him, who is not a little Head of a Sect, or Party, but of all that call upon him, in all places. I look upon Breaches in, and about, and from this holy Ordinance, next to breaking the Unity of the Spirit, to be, of all Breaches, the most deadly. Let us not divide for meer Accidents, but look to the main.

The



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*The substance of the Ordinance, and what is left, as perpetual to the Church, is delivered us by the holy Apostle, who received it from the Lord, 1 Cor. 11. 23, &c. where there is no Rehearsal of the Circumstances of Place, Gesture, and other Accidents of the first Supper; but the standing Ordinance and Institution: And where the Institution is observed, the Ordinance is pure.*

*The next necessary Injunction is, Self-Examination. Let us look more to our own Hearts, and fit them for Communion with the Body and Blood of our Lord, and we shall not be so given to divide, as we are. And as for Communicants, pray for them, admonish them, proceed regularly, make not their Sin yours, and their Presence doth not pollute you.*

*2. The Design of these three Chapters being to carry them further on, who had been conversant in the fore-mentioned Catechism, hath given occasion to bring it forth once more to Light; with some few Propositions, to fill up some spaces between one Point, and another; and to explain them with Quotations of Scripture. It is not hard to see, how some will be offended at this, for its first Name and Title: But, without detracting from the Church Catechism, or any other Form of sound Words, by which Christ hath edified his Church, I cannot easily conceal, nor express my due Admiration of this.*

*1. For the Soundness of the divine Matter, clearly and excellently expressed.*

*2. For the Comprehensiveness of it.*

*3. For the Method and Connexion of Parts.*

*4. For its Consonance with the holy Scripture; by which it is proved, and upon which it is built.*

*Whereby it appears, the Faith of the Learner is not made to stand upon the Word of Man, Decrees of Councils, or Synods; but the Word of God.*

*Every Answer is full and clear; but that which raiseth up my Heart in praise of God for it, is the rare Description of my glorious Redeemer, and the Doctrines that belong unto it. In them we have as much Truth*

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as can be laid together; and as many Heresies cast out from them, as can be summed up in so few Words. There is an Antidote against the Poison of Cerinthus, Ebion, Arrius, Samosatenus, Nettorius, Eutyches, the Socinians, and other Hereticks, which appeared with the Reformation, and gave those blessed Souls, who were the Lights of the World, much trouble.

The Harmony of the whole with the Doctrine of our Church, has been judiciously shewed by Mr. Thomas Adams; (whose Learning, Graces, and sweet Temper might have been a great Blessing in these Times, if God had been pleased to continue him on Earth) in a Book called, Principles of Religion explained, published by his genuine, worthy Brother, Mr. R. A. And the Agreement of it with the Doctrine of our Church is manifest to all that know the one, and the other; and therefore the Enmity expressed against it, must proceed from an ill Opinion of the first Compilers of it, and the Time of its Birth: But shall the Wrath of Men endure to all Generations? Can we forgive the Living, and never forgive the Dead, who were rarely accomplished for so great a Work? Is it not time, and high time, to mortifie Animosities? And have we not great cause, if there be any Love to Truth, to bless God for causing so much pure Light to shine in those Days of Clouds, Tempest, Whirl-wind, Confusion, Smoak and Fire?

If I should express the high Esteem the most Reverend Primate Usher had for it, as I have often heard from several Persons, I should but make some Men think the worse of both.

The great Esteem which hath been, and still is shewed to it by some of all Ranks, makes it seem impossible to suppress it, without an Inquisition. And let these who have said, it was worse than the Racovian Catechism, speak out; and then we know what Opinion and Affection they have for this Church, and Christianity itself: And let them take notice how zealously the Convocation in the Year 1640. declared against Socinianism. So that if these Men, who prefer a Socinian Catechism; that is, to say plainly, an Antichristian Collection of Heresie,

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refic, they dissent from the whole Church of England, and the most zealous Antipuritan part of it. But I hope these Speeches were only spoken while the hot Fit was upon them.

I could wish those Gentlemen, who presented a certain Catechism, stigmatized to their hands, no doubt, to recollect themselves, and see whether they were solicitious, as to present nothing but what was seditious in it; or whether they presented all, from the Title-Page, to the Finis; and the very Scriptures, the Creed, the Ten Commandments, and Lord's Prayer, always printed in it. If they presented nothing in it, but what was false, erroneous, scandalous and dangerous; then it is altogether safe, and untainted: But if they presented it all together, without Reservation of due Reverence to any Doctrine, Scriptures, Creed, Commandments, or Lord's Prayer; then all that is in it faced no worse than the Rule of Faith it self.

These, and other ways to suppress this Book, had this unhappy Effect, that it bath widened the Separation, and increased Suspicions and Jealousies in the Minds of Men.

There are many Catechisms yet common in several parts of the Kingdom, which have never been disallowed in the strictest Times.

It is no Derogation from the Church-Catechism, that People grow in sound Knowledge by larger, that may be used as Expositions of it.

This Catechism speaks for it self, and the Oracles of God speak for it; and I will say no more, but what tends to Satisfaction about the present Publication of it.

1. The best instructed in these parts, both of them who learn the Church-Catechism first, and hear it publicly explained, and that object against the first introductory Questions and Answers, have a great Opinion of this, and are much profited and delighted with the Answers and Scriptures; and come to be better versed in the Scriptures, than otherwise they could be, without greater pains.

2. Because the poorer sort cannot buy many Books; and it will encourage and allure them to learn this more perfectly,

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perfectly, when they find more benefit by it than bare Knowledge.

3. Because it doth excellently explain the Covenants, Creed, Commandments, and Lord's Prayer.

4. All due Respect reserved to many other Catechisms, I know none so capable of being improved to the aforesaid Uses as this is.

And many other Advantages may be made of it, if well studied, and thought upon. As,

1. To inform us of our highest Aim and Happiness, to take off our Affections from the World.

2. The Way to attain it, by the Scriptures; and the Way and Means revealed in the Scriptures, and to shew us the great use we ought to make of the Scriptures, to direct us to God.

3. It acquaints us with God in his Nature, Attributes, Trinity in Unity; with his Works of Nature and Grace, the way of God's Government by Laws and Covenants, and the different States of Man.

4. It serves to humble us under Conviction of Sin, Guilt, Corruption and Wrath.

5. It teacheth an humbled Spirit, what he shall do to be saved, and by whom, and how.

6. We come to know Jesus Christ; what, and who he is, what he hath undertaken and done, and what he procured, and for whom.

7. We see what Benefits are to be had from Christ, and his Offices; how we are united to him, and partake of his Fulness of Grace.

8. It directeth the Believer how to walk, and abide in Christ.

9. It is exceeding comfortable to find so many, and so great Advantages and Blessings from Christ, in Life, in Death, and for ever.

10. It doth endear Christ to the Soul exceedingly, and makes the Grace and Love of God in Christ illustrious and wonderful.

And Lastly, I must drive the Nail that will go: This, or none, will be embraced by many: And if Good be to be done by Catechising, it must be done by this, or by none; or some other, not so compleat as this.

Con-

## The Preface to the Reader.

Considering the Times, and danger of many, who are not well and thoroughly instructed, and are disposed to take the Infection; who are forward and venturous to hear any who hath his Way prepared, and strewed with Commendation; I have laboured to expel or prevent Infection, by shewing them how to discern between Truth and Error, in the Substantials of Religion.

And so I have done the third necessary Part of an Husband-man, and Builder; which is, to fence and secure his Plantation, and Building.

Every Particular, almost, in every Section, is a Truth rescued out of the Hand, or Faws of some heretical and erroneous Teacher, or other. Some of these are so well known, that I need not name them; and it is not convenient to name others. But because I could not forbear, I have named the Socinians, or Disciples of Lælius, and Faustus Socinus; and quoted the Socinian Catechism, brought forth at Racovia. But why these? For these two Reasons.

1. Because their Doctrine is a new Gospel, another Gospel, which they dignifie with the Style of Saving Doctrine; and the Embracement of this Doctrine is that by which the true Church may be known, and there is no need of enquiring after the Notes or Marks of the true Church; Cap. de Ecclesia Visibili. They subvert the very Foundations of Christian Faith and Hope, the holy Trinity, one God, and three Co-essential Persons; or Three, but one and the same God. They acknowledge the Names, but disown the Persons: There is but one Person, and that is the Father. They own the Son, and Holy Ghost; but then make the Father, and the Son not to be of the same Nature and Essence; and deny the Holy Ghost to be God, or a Person in the Godhead. And so they make us, who are created by one that is God, to be but redeemed and saved by one that is not God; and made new Creatures, and sanctified by one who is not God, save by Title. They take away the glorious Crown of Essential Godhead from the Head of God my Saviour, and lay that Honour in the Dust of Manhood, though they acknowledge him more than a meer Man, a Divine Man,  
and

## The Preface to the Reader.

and only a Subordinate to God; a meer Instrument, a second Cause of Salvation; an Helper, but not a perfect Saviour; a great Prophet, an improper Priest, and a little King. I am sure, according to their Doctrine, I must look for another Christ; for such an one as they describe, cannot do, for my Salvation, what my State requires. But blessed be God the Father, the Son, and Holy Ghost, for making himself known to me in the Glass of holy Scripture; and in Honour, Love and Thankfulness, I have, where-ever Occasion is offered, vindicated the Glory of God my Saviour, and of God my Sanctifier. And for their Subtily in managing their Cause, I verily think they have lost it, by one Concession of theirs, which you may see in the second and third Commandment; where I have spoken but briefly, yet, I hope, not obscurely. I have mainly set my little Strength against them principally; but I hope God's Power will be seen in my Weakness.

2. As the reverend and judicious Josias Simder observes, that out of the School of that impure Servetus went forth those egregious Disciples, Gonælius, Gribuldu, Blandrata, Gentilis, Paul Alciatus, Gregorius Paulus, Casanovius, Menno, and numerous Troops of Anabaptists, who all differed in some things from one another, (*Tractat. de Æterno Dei Filio*;) so most of our differing Sects are corrupted with some Points or other of Socinianism; and not only among them is this Infection spread, but others also. In the Asphaltes of Socinianism, all flow together; Gebal, and Amon, and Amalek, Anabaptists, Remonstrants, Separatists, and Quodlibetists, said Dr. Prideaux, *Lect. 19. De Satisfactione Christi*. The Convocation, in the Year 1640. took notice of its Growth, and took care to smother it: And since, all manner of Teachers took liberty to set out their Light; they who are conversant in their Opinions, know how strongly they favour of it. And I desire them, for whose Benefit, in part, I direct these Discourses, to take warning from Dr. Owen (who hath taken great and learned pains against them, in his *Vindiciæ Evangelicæ*, and *Comment on the Hebrews*, &c) against Socinianism; who speaks of  
a choice

## The Preface to the Reader.

a choice Society of Christians, who were divided, and in no small part infected by some of their Arts; Preface before his Confutation of Biddle's Catechism. And, by the way, take notice, that the most abominable, pernicious Errors may be imposed upon injudicious, undiscerning People, by a copious Rehearsal of Scripture; as is to be seen in that Catechism of Mr. Biddle, which he calls, A Scripture Catechism. Such need is there of able Ministers, well studied, to stand upon the Watch-Towers; and such need is there of Humility in People, to know their Teachers. And one Socinian Doctrine is of dangerous tendency to corrupt the Minds of Men, who are for Liberty of Prophecy of gifted Men, that they hold, there is no necessity of a Calling, Mission, or Ordination of Ministers, Capit. 2. de Eccles. Christi. They can furnish them who are disposed to cavelling, with Cavels and Objections enough, suited to proud, corrupt Nature, and many Opinions grown too common. And Men that are devoted to Reason, but never felt the two-edged Sword of Conviction of Sin and Wrath, and of their need of a Saviour enter into their Souls, are apt to venerate them as the Oracles of Reason. What I have done, or can do, is but little; yet I trust, Truth will be seen in its own Light, and found to stand upon its own strong Foundation.

I was confined to Brevity; and it is not easie to me, who am used to expatiate, to make things plain to every Capacity, to be clear, short and strong. Had I fore-seen there had been so many Half-lines, as I see there is, I would have filled up my Sense in some places; but now that cannot be.

Such as it is, I do most humbly dedicate it to my God and Master in Heaven; and for your Service, my much, and most honoured Brethren, Friends and dearest Relations. Accept of this, as a Present, a profitable Return for many Favours and Blessings received from you. I beseech you, continue your Care and Pains in instructing your Families: Build up your selves and them in your holy Faith; and as you were educated your selves, go on to train up yours: And the Grace of our Lord Jesus

## The Preface to the Reader.

*Just be with your Spirits. To others, I deliver with mine own hands the best Legacy I have to leave them; charging you all, and every one, by that Covenant between God, the Father, Son, and Holy Ghost, and you, that you do, in your whole Lives, live to God, by Faith: Renew Repentance, and let the Love of God constrain you, &c. 2 Cor. 5. 14. As you have received Christ Jesus the Lord, walk in him, Col. 2. 6. And renounce whom, and what you have renounced. In every Condition, live by Faith; and in every thing, by Prayer and Supplication, make your Requests known to God. Phil 4. 5. In every State, learn to be contented, Phil 4. 11. In every thing, give thanks, 1 Thes. 5. 18. and always, for all things, unto God, and the Father, in the Name of our Lord Jesus Christ, Ephes. 5. 20. Study, believe and live according to these things: Hold fast the form of sound words, which you have heard of me, &c. 2 Tim. 1. 13. I do not leave you Wood, Hay, Stubble; but Gold, Silver and precious Stones, 1 Cor. 3. 12. Therefore highly value them, as Talents, and a Treasure; and know, that I do rejoice more in leaving you these precious Legacies of the New Testament, than if I had Thousands of Gold and Silver to leave you. And let all that shall receive any Benefit by these Endeavours for Good to your immortal Souls, bless the Lord for ever.*

## Brief Directions.

1. *You that teach others, teach them their Baptismal Vow.*
2. *Next, inform them what they are by Nature, and what they may, and must be by Grace: Acquaint them with Christ.*
3. *After they can say the Creed, the Lord's Prayer, and the Ten Commandments, enter them into the Catechism, and lead them as they are able.*
4. *Make Application to their Hearts of what they learn.*

5. *When*



## The Preface to the Reader.

5. *When they have learnt the Catechism, go on to the Proofs.*

6. *When they grow in Judgment, often repeat, and study well the several Sections of the second Part, as you go over those Points in the Catechism, to which they belong.*

7. *As soon as you can, give your selves to Prayer; and be not dissuaded by them who are against all Use of Forms. Think not that God will not be served, but with New and New. Pray, for the Matter of it, what is pleasing to God, and good for you, with Understanding, spiritual Sense, and Faith; and as you can, do more, and better. Thus do, and the Lord help you by his Holy Spirit.*

8. *Renew your Baptismal Covenant; and, as engaged by Covenant, examine your selves, and so eat, &c.*

*And Lastly, Having once preparedly joined your selves to the Lord, and his Church, in the Communion of his Body and Blood; having drunk of that one Cup, and being made one Bread, take heed of Neglects and Apostasie. Remember, As often as you do it, &c. you shew forth the Lord's Death until he come. And while you live, continue so to do.*

*It will be a Benefit to you, to lay up the short View of these Principles in your Memories, and often repeat them to your selves.*

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ADVER-

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A short View of Divinity, or Summary  
of this CATECHISM.

**S**Hewing, 1. what is *Mans chief End*. 2. *The way to it*.

I. *Mans chief End*, is either, 1. *The chief End of Intention what he ought to aim at above all things, as the Scope of his Life and Actions, that is, to glorify God.* Or, 2. *Mans chief End of Fruition, his chiefest Good and Happiness; and that is, to enjoy God for ever.*

II. *The Way to attain this chief End, is by the holy Scriptures. The Scriptures principally teach, 1. What Man is to believe. 2. What God requires Man to do. 3. What Man may, and ought to ask of God, and pray for. The Scriptures are a Rule of Faith, a Rule of Life and manners, a Rule of Prayer.*

I. *The Scriptures teach what Man is bound to believe. 1. Concerning God. 2. Concerning himself.*

1. *Concerning God, Man is to believe. 1. What God is in his Essence or Being, and Attributes. 2. What he is in Relation to himself, as the Essence subsisteth in three Persons; the Father, the Son, the Holy Ghost. 3. What God is in Relation to his Creatures, in general, and to Man in special, of whom the Scriptures principally speak. God is to be considered in reference to Man, 1. As Creator. 2. Preserver. 3. Governor. 4. Redeemer. 5. Benefactor and gracious Rewarder. 2. Man is to be considered, as 1. a Creature. 2. as a defective, needy, insufficient Creature, and sinful. 3. As under Go-*

government, as a Subject governed by Law, and Covenant. 4. As redeemed; under which consider, 1. Mans Sin. 2. Mans Misery. 3. Mans Inability to recover or restore himself. Concerning our Redemption, Note, 1. The way, by which, by a Covenant of Grace. 2. The Person, by whom, our Lord Jesus Christ. Concerning this Redeemer, observe, 1. who, and what he is. 2. His Office in general, a Mediator. A Mediator in three Offices: 1. A Prophet. 2. a Priest. 3. a King, in a twofold State, of Humiliation and Exaltation. 3. The Application of Redemption by the Holy Spirit. The Redemption is applied in effectual Calling. They who are called, are justified, sanctified, and adopted. And these are partakers of great Benefits from Christ, in this Life, at Death, after Death, at the Resurrection, and in Heaven for ever.

II. The Scriptures teach what Man is obliged to do, to please and glorify God; and that is Obedience to the moral Law; which Law shews what we ought to do, and what we ought not to do. But Man hath transgressed this Law, and is fallen under the Wrath and Curse of God. The Scriptures further teach what is to be done to escape the Wrath of God; which is, 1. Faith in Jesus Christ. 2. Repentance to Life, towards God. 3. A diligent Use of means, which are, 1. The Word heard and read. 2. The Sacraments, Baptism, and the Supper of the Lord. 3. Prayer.

III. What Man ought to pray for, taught generally in the Scriptures; particularly in the Lord's Prayer. The Sum of all is, our highest End and the way to it: the way to it is by Faith in Jesus Christ (with its adjunct Repentance) which we are taught in our Creed. 1. By Love and Obedience, the Sum of the Commandments. 3. By Invocation, taught by our Saviour.

A SHORT  
CATECHISM,  
According to the  
DOCTRINE  
OF THE  
Church of England.

Quest. **W**hat is the *Ans.* **M**An's chief  
1. chief End of Man? End (for  
which he was made and  
redeemed, and to which  
he should aim ) is to glorifie (a) God, and to  
enjoy him for (b) ever.

(a) 1 Cor. 10. 31. Whether therefore ye eat or drink, or  
whatsoever ye do, do all to the Glory of God. Rom. 11. 36.  
For of Him, and through Him, and to Him are all things;  
to whom be glory for ever. Amen. (b) Psal. 73. 25. Whom  
have I in heaven but thee? And there is none upon earth  
that I desire besides thee. V. 26. My flesh and my heart  
faileth, but God is the strength of my heart, and my por-  
tion for ever. V. 27. For lo, they that are far from thee,

shall perish; thou hast destroyed all them that go a whoring from thee. *V. 28.* But it is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all thy works.

2. Q. *What Rule bath God given to direct us how we may glorifie and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and New *(c)* Testament) is the only Rule to direct us how we may glorifie and enjoy *(d)* him.

*(c)* 2 *Tim. 3. 15.* And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. *V. 16.* All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. *Ephes. 2. 20.* And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone. *(d)* 1 *Joh. 1. 3.* That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. *V. 4.* And these things write we unto you, that your joy may be full. *Psal. 73. 24.* Thou shalt guide me with thy counsel, and afterwards receive me to glory. *Job. 20. 31.* But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his Name.

3. Q. *What do the Scriptures principally teach?*

A. The *(holy)* Scriptures principally teach, what Man is *(bound)* to believe concerning God, and what Duty God requires of *(e)* Man.

*(e)* 2 *Tim. 1. 13.* Hold fast the form of sound words which



*the Doctrine of the Church of England.*

3

which thou hast heard of me, in faith and love, which is in Christ Jesus. 2 Tim. 3. 16. see before.

4. Q. *What is God?*

A. God is a (f) Spirit, (g) Infinite, (h) Eternal, and (i) Unchangeable in his (k) Being, (l) Wisdom, (m) Power, (n) Holiness, (o) Justice, (p) Goodness and Truth.

(f) *Joh. 4. 24.* God is a Spirit, and they that worship him, must worship him in spirit, and in truth.

(g) *Joh 11. 7.* Canst thou by searching, find out God? Canst thou find out the Almighty unto perfection? *V. 8.* It is as high as heaven, what canst thou do? Deeper than hell, what canst thou know? *V. 9.* The measure thereof is longer than the earth, and broader than the sea.

(h) *Psal. 90. 2.* Before the mountains were brought forth; or ever thou hadst formed the earth, and the world, even from everlasting to everlasting, thou art God.

(i) *James 1. 17.* Every good and perfect gift is from above, and cometh down from the Father of Lights, with whom there is no variableness, neither shadow of turning.

(k) *Exod. 3. 14.* And God said unto Moses, I am that I am; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

(l) *Psal. 147. 5.* Great is our Lord, and of great power; his understanding is infinite.

(m) *Rev. 4. 8.* And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy Lord God Almighty; which was and is, and is to come. *Isa 6. 3.* And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.

(n) *Rev. 15. 5.* Who shall not fear thee, O Lord; and glorify thy Name? for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest.

(o) *Deut. 32. 4.* He is the rock, his work is perfect, for all.

A. 4.

all his ways are judgment : a God of truth, and without iniquity, just and right is he.

(p) *Exod.* 34. 6. And the Lord passed before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. *V.* 7. Keeping mercy for thousands, forgiving iniquity, and transgression, and sin ; and that will by no means clear the guilty ; visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and fourth generation.

5. Q. *Are there more Gods than one ?*

A. (*This God is one, and*) there is (*and there can be*) but one only, the living and true \* God.

\* *Deut.* 6. 4. Hear, O Israel, the Lord our God is one Lord. *Jer.* 10. 10. But the Lord is the true God ; he is the living God, and an everlasting King : at his breath the earth shall tremble, and the nations shall not be able to abide his indignation. *1 Cor.* 8. 4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. *V.* 6. But to us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him.

6. Q. *How many Persons are there in the Godhead ?*

A. There are three Persons in the Godhead (*or Divine Being, and Nature*) the Father, the Son, and the Holy Ghost, and these three are one God ; the same in substance, equal in (q) Power and Glory (*and all divine Perfections.*)

(q) *1 Joh.* 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and the

*the Doctrine of the Church of England.*

3.

these three are one. *Matth. 28. 19.* Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *2 Cor. 13. 14* The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen. Job. 10. 30.* I and my Father are one. *Phil. 2. 6.* Who being in the form of God, thought it no robbery to be equal with God. Compare *Isa. 6. 3, 5, 8.* with *Job. 12. 41.* and *Acts 28. 25.* *Acts 5. 3, 4.* But Peter said, Ananias, why hath Satan filled thine heart to lye to the Holy Ghost and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lyed unto men, but unto God.

7. *This one God, the Father, the Son, and Holy Ghost, is the first efficient Cause, or Creator; the preserving and disposing, and the final Cause of all things.*

*Rom. 11. 36.* For of him, and through him, and to him, are all things: to whom be glory for ever. *Amen.*

8. *Whatsoever God hath done, and brought forth, he did according to his Eternal Purpose and Decrees.*

*Ephes. 1. 11.* ——— *Who worketh all things according to the counsel of his own will.*

9. Q. *What are the Decrees of God?*

A. The Decrees of God are, his Eternal Purpose, according to the Counsel of his Will, whereby, for his own Glory, he hath fore-ordained whatever comes to (r) pass.

(r) *Ephes. 1. 4.* According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love. *V. 11.* In whom

also we obtained an inheritance, being predestinated according to the purpose of him, *who worketh all things after the counsel of his own will.* Rom. 9 22. What if God, willing to shew his wrath, and to make his power known, endured with much long suffering, the vessels of wrath, fitted to destruction? V. 23. And that he might make known the riches of his glory, on the vessels of mercy which he had afore prepared unto glory?

*A.* God executeth his Decrees in the works of Creation and (f) Providence.

(f) *Ephes. i. 11.* Who worketh all things according to the counsel of his own will.

*11. Q. What is the Work of Creation?* *A.* The Work of Creation is, God's making all things of nothing, by the Word of his Power, in the space of six days, and all very (t) good.

(t) *Gen. chap. 1.* throughout. *Heb. 11. 13.* Through faith we understand, that the worlds were framed by the word of God; so that things which are seen, were not made of things that do appear.

*12. Q. How did God create Man?* *A.* (After all the rest of his Works) God created Man Male and Female, after his own Image, in Knowledge, Righteousness and Holiness, with Dominion over the (u) Creatures.

(u) *Gen. 1. 26.* And God said. Let us make Man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over

over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth. *V. 27.* So God created man in his own image, in the image of God created he him, male and female created he them. *V. 28.* And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth. *Col. 3. 10.* And have put on the new Man, which is renewed in knowledge, after the image of him that created him. *Ephes. 4. 24.* And that ye put on that new Man, which after God, is created in righteousness and true holiness.

13. Q. *What are God's Works of Providence?* A. God's Works of Providence are; his most (x) holy, (y) wise and powerful (z) preserving, and governing all his Creatures, and all their (a) Actions.

(x) *Psal. 145. 17.* The Lord is righteous in all his ways, and holy in all his works. (y) *Psal. 104. 24.* O Lord, how manifold are thy works! in wisdom hast thou made them; all, the earth is full of thy riches. *Isa. 28. 29.* This also cometh from the Lord of hosts, which is wonderful in counsel, and excellent in working. (z) *Heb. 1. 3.* Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (a) *Psal. 103. 19.* The Lord hath prepared his throne in the heaven, his kingdom ruleth over all. *Matth. 10. 29.* Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father? *V. 30.* But the very hairs of your head are all numbred. *V. 31.* Fear ye not therefore, ye are of more value than many sparrows.

14. *God's Providence is either general towards all his Creatures, or special towards Mankind in the state of Creation before the Fall, and in the state of Corruption since the Fall.*

15. Q.

15. Q. *What special Act of Providence did God exercise towards Man, in the state wherein he was created?*

A. When God had created Man, he entred into a Covenant of Life with him, upon condition of perfect Obedience; forbidding him to eat of the Tree of Knowledge of Good and Evil, upon pain of (b) Death.

(b) *Gal. 3. 12.* And the law is not of faith; but the man that doth them, shall live in them. *Gen. 2. 17.* But of the tree of knowledge, of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die.

16. Q. *Did our first Parents continue in the Estate wherein they were created?*

A. Our first Parents, being left to the freedom of their own Will, fell from the Estate wherein they were created, by sinning against (c) God.

(c) *Gen. 3. 6.* And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also to her husband with her, and he did eat. *V. 7.* And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together, and made themselves aprons. *V. 8.* And they heard the voice of the Lord God, walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. *V. 13.* And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did

I did eat. *Eccles. 7. 29.* Lo, this only have I found, that God hath made man upright, but they have sought out many inventions.

17. Q. *What is Sin?* A. Sin is any want of Conformity unto, or Transgression of the Law of (d) God. (*Any defect in keeping strictly and perfectly to the Law, or any thing crosses or contrary to the Law, is Sin.*)

(d) *1 Joh. 3. 4.* Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law.

18. Q. *What was the Sin whereby our first Parents fell from the Estate wherein they were created?* A. The Sin whereby our first Parents fell from that (holy and happy) Estate wherein they were created, was their eating the forbidden (e) Fruit.

(e) *Gen. 3. 12.* The woman which thou gavest to be with me, she gave me of the tree, and I did eat.

19. *All Mankind sinned, and fell in Adam's first Transgression: For,*

20. Q. *Did all Mankind fall in Adam's first Transgression?* A. The Covenant being made with Adam, not only for himself, but for his Posterity, all Mankind descending from him by ordinary Generation, sinned in him, and fell with him in his first (f) Transgression.

(f) *Gen. 2. 16.* And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat. *V. 17.* But of the tree of knowledge of good and evil, thou shalt

thalt not eat of it, for in the day thou eatest thereof, thou shalt surely die. *Rom. 5. 12.* Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, *for that all have sinned.* *V. 18.* Therefore as by the offence of one, judgment came upon all men, to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life. *V. 19.* For as by one man's disobedience, many were made sinners: so by the obedience of one, shall many be made righteous. *1 Cor. 15. 21.* For since by man came death, by man also came the resurrection of the dead. *V. 22.* For as in Adam all die, so in Christ shall all be made alive.

21. Q. *Into what Estate did the Fall bring Mankind?*

A. The Fall (of our first Parents) brought Mankind into an Estate of (g) Sin and Misery.

(g) *Rom. 5. 12.* see above. *Chap. 3. 23.* For all have sinned, and come short of the glory of God.

22. Q. *Wherein consists the sinfulness of that Estate whereinto Man fell?*

A. The sinfulness of that Estate whereinto Man fell, consists in the Guilt of Adam's first Sin, the want of Original Righteousness, and the corruption of his whole Nature, which is commonly called Original Sin, together with all actual Transgressions which proceed from (h) it.

(h) *Rom. 5. 10. to 20.* *Ephes. 2. 1.* And you he hath quickned, who were dead in trespasses and sins. *V. 2.* Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *V. 3.* Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature children of wrath



wrath even as others. *Jam.* 1. 14. But every man is tempted when he is drawn away of his own lust, and inticed. *V.* 15. Then when lust hath conceived, it brings forth sin; and sin when it is finished, bringeth forth death. *Matth.* 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witnesses, blasphemies.

23. Q. *What is the misery of that Estate whereinto Man fell?* A. All Mankind by their Fall, lost Communion with (i) God, are under his Wrath and (k) Curse, and so made liable to all miseries in this Life, to Death it self, and to the pains of Hell for (l) ever.

(i) *Gen.* 3. 8. Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. *V.* 10. And he said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid my self. *V.* 24. So he drove out the man: and he placed at the end of the garden of Eden, Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life. (k) *Ephes.* 2. 2, 3. see before. *Gal.* 3. 10. For as many as are of the work of the law, are under the Curse; for it is written, Cursed is every one that continueth not in all things which are written in the law, to do them. (l) *Lam.* 3. 39. Wherefore doth the living man complain, a man for the punishment of his sins? *Rom.* 6. 23. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. *Matth.* 25. 41. Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. *V.* 46. And these shall go away into everlasting punishment, but the righteous into life eternal.

24. *But all Mankind were not left to perish in the state of Sin and Misery: For,*

25. Q. *Did*

25. Q. Did God leave all Mankind to perish in the state of Sin and Misery? A. God having, out of his meer good pleasure from all Eternity, elected some to everlasting (m) Life, did enter into a Covenant of Grace, to deliver them out of the state of Sin and misery, and to bring them into an estate of Salvation by a (n) Redeemer.

(m) *Ephes. 1. 4.* According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. (n) *Rom. 3. 21.* But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. *V. 22.* Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference. *Gal. 3. 21.* Is the law then against the promises? God forbid; for if there had been a law given, which could have given life, verily, righteousness should have been by the law. *V. 22.* But the scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe.

26. Q. Who is the Redeemer of God's Elect? A. The only Redeemer of God's Elect, is the Lord Jesus (o) Christ; who being the Eternal Son of God, became (p) Man, and so was, and continueth to be God and Man in two distinct Natures, and one Person, for (q) ever.

(o) *1 Tim. 2. 5.* For there is one God, and one Mediator between God and men, the Man Christ Jesus. *V. 6.* Who gave himself a ransom for all, to be testified in due time. (p) *Joh. 1. 14.* And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. *Gal. 4. 4.* But when the fulness of time was come, God sent forth

forth his Son, made of a woman, made under the Law. (q) *Rom. 9. 5.* Whose are the Fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. *Luke 1. 35.* And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall over-shadow thee; therefore also the holy Thing which shall be born of thee, shall be called the Son of God. *Col. 2. 9.* For in him dwelleth all the fulness of the Godhead, bodily. *Heb. 7. 24.* But this Man, because he continueth ever, hath an unchangeable priesthood. *V. 25.* Wherefore he is able to save them to the utmost that come to God by him, seeing he ever liveth to make intercession for them.

27. Q. *How did Christ,* A. Christ, the (E-  
being the Son of God, be- ternal) Son of God, be-  
come Man. came Man, by taking  
to himself a true (r)

Body, and a reasonable (f) Soul, being conceived by the power of the Holy Ghost, in the Womb of the Virgin Mary, and born of (t) her, yet without (u) Sin.

(r) *Heb. 2. 14.* Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him who had the power of death; that is, the Devil. *V. 16.* For, verily, he took not on him the nature of Angels, but he took on him the seed of Abraham. *Heb. 10. 5.* Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. (f) *Matth. 26. 38.* Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry you here, and watch with me. (t) *Luke 1. 31.* Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. *V. 35.* see before. *V. 42.* And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. *Gal. 4. 4.* see before. (u) *Heb. 4. 15.* For we have not an High-

High-Priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin. *Heb. 7. 26.* For such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

28. Q. *What Offices*     A. Christ, as our  
doth Christ execute as Redeemer, executeth  
our Redeemer?     the Offices(x) of a Pro-  
phet, (y) of a Priest,  
and (z) of a King, both in his Estate of  $\dagger$   
Humiliation (*on Earth,*) and Exaltation (*in*  
*Heaven.*)

(x) *Acts 3. 22.* For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. *Heb. 12. 25.* See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Compared with *2 Cor. 13. 3.* Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. *Luke 4. 18.* The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. (y) *Heb. 5. 5.* So also Christ glorified not himself to be made an High-Priest, but he that said unto him, Thou art my Son, to day have I begotten thee. *As he saith also in another place. V. 6.* Thou art a Priest for ever after the order of Melchisedeck. *V. 7.* Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him who is able to save him from death, and was heard in that he feared. (z) *Psal. 2. 6.* Yet have I set my King upon my holy hill of Sion. *Isa. 9. 6.* For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulders, and his Name shall

shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. *V. 7.* Of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from hence forth even for ever: the zeal of the Lord of hosts will perform this. *Matth. 21. 5.* Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass. *Psal. 2. 8.* Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession; thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. *V. 10.* Be wise now therefore, O ye kings: be instructed, ye judges of the earth. *V. 11.* Serve the Lord with fear, and rejoice with trembling. (†) *Phil. 2. 8.* And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *V. 9.* Wherefore God also hath highly exalted him, and given him a name which is above every name: *V. 10.* That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; *V. 11.* And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

29. Q. *How doth* A. Christ (as our  
Christ execute the Office Redeemer) executeth  
of a Prophet? the Office of a Pro-  
phet ||, in revealing  
to us by his † Word and Spirit, the \* Will  
of God for our Salvation ||.

|| *Heb. 1. 1.* God, who at sundry times, and in di-  
vers manners, spake in time past unto the fathers by the  
prophets, *V. 2.* Hath in these last days spoken unto us by  
his Son, whom he hath appointed heir of all things, by  
whom also he made the worlds. † *Joh. 1. 18.* No man  
hath seen God at any time; the only begotten Son, which  
is in the bosom of the Father, he hath declared him.

1 Pet.

*1 Pet. 1. 10.* Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you. *V. 11.* Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified before-hand the sufferings of Christ, and the glory which should follow. *V. 12.* Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. \* *Job. 15. 15.* Henceforth I call you not servants, for the servant knoweth not what his Lord doth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you. || *Job. 20. 31.* These things are written, that you might believe that Jesus is the Christ, the Son of God; and that believing, you might have life through his Name.

30. Q. How doth A. Christ (as our Christ execute the Office Redeemer) executeth of a Priest? the Office of a Priest, (a) in his once offering up of himself a (b) sacrifice to satisfy Divine Justice, and (c) reconcile us to God, and in making (d) continual Intercession for us.

(a) *Heb. 9. 14.* How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God. *V. 28.* So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time, without sin unto salvation. (b) *Ephes. 5. 2.* And walk in love, as Christ also hath loved us, and hath given himself for us, an offering, and a sacrifice to God for a sweet-smelling favour. (c) *Heb. 2. 17.* In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people. *Rom. 5. 9.* Much more then being now justified

justified by his blood, we shall be saved from wrath through him. *V. 10.* For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life. *(d) Heb. 7. 24.* But this man, because he continueth ever, hath an unchangeable Priest-hood. *V. 25.* Wherefore he is able to save to the utmost those that come to God by him, seeing he ever liveth to make Intercession for them.

31. Q. *How doth Christ execute the Office of a King?* A. Christ executeth the Office of a King, *(e)* in subduing us to himself, *(f)* in ruling, *(g)* and defending us, *(h)* and restraining and conquering all his and our Enemies.

*(e) Psal. 110. 1.* The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. *V. 2.* The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. *V. 3.* Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. *Acts 15. 14.* *Simcon* hath declared how God at the first did visit the Gentiles, to take out of them a People for his Name. *V. 15.* And to this agree the words of the Prophets, as it is written. *V. 16.* After this I will return, and build again the Tabernacle of *David*, which is fallen down, and I will build again the ruins thereof, and I will set it up. *(f) Isa. 33. 22.* The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us. *(g) Isa. 32. 1.* Behold a King shall reign in Righteousness, and Princes shall rule in Judgment. *V. 2.* And a Man shall be as an hiding-place from the wind, and a covert from the tempest; as Rivers of Waters in a dry place, as the shadow of a Rock in a weary Land. *(h) 1 Cor. 15. 25.* For he must reign, till he hath put all his Enemies under his feet. *Psal. 110. 5,* The Lord at thy right hand shall strike through Kings in the day of his wrath. *V. 6.* He shall judge among the heathen,

heathen, he shall fill *the places* with the dead bodies: he shall wound the heads over many countreys.

32. *Christ, as our Redeemer, did execute these three Offices, both in the State of his Humiliation, when he was upon Earth, and still doth execute them in Heaven, in his Exaltation.*

33. Q. *Wherein did Christ's Humiliation consist?* A. Christ's Humiliation consisted (i) in his being born, and

that in a low condition, (k) made under the Law, (l) undergoing the Miseries of this Life, (n) the Wrath of God, (m) and the cursed Death of the Cross, (o) in being buried (p) and continuing under the power of Death for a time.

(i) *Luke 2. 7.* And she brought forth her first born Son, and wrapped him in swaddling clothes, and laid him in a Manger, because there was no room for them in the Inn. (k) *Gal. 4. 4.* And when the fulness of time was come, God sent forth his Son made of a Woman, made under the Law. (l) *Heb. 12. 2.* Looking unto Jesus the Author and Finisher of our Faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God. V. 3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *Isa. 53. 2.* For he shall grow up before him as a tender Plant, and as a Root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. V. 3. He is despised and rejected of men, a Man of sorrows, and acquainted with griefs, and we hid as it were our faces from him; he was despised, and we esteemed him not. (m) *Luke 22. 44.* And being in an agony, he prayed more earnestly, and his sweat was as it were great drops



drops of blood falling down to the ground. *Matth. 27. 46.* And about the ninth hour Jesus cried with a loud voice, saying, *E LI, E LI, LA MAS A BACH THANI*: that is to say, My God, my God, why hast thou forsaken me? (n) *Phil. 2. 8.* And being found in fashion as a Man, he humbled himself, *and became obedient unto death, even the death of the Cross.* (o) *1 Cor. 15. 4.* And that he was buried, and that he rose again the third day according to the Scriptures. (p) *Matth. 2. 40.* As *Jonas* was three days and three nights in the Whales belly; so shall the Son of Man be three days and three nights in the heart of the earth. *Acts 2. 24, 25, 26, 27, --- 31. V. 24.* Whom God hath raised, *having loosed the pains of death*, because it was not possible that he should be holden of it. *V. 25.* For *David* speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. *V. 26.* Therefore did my heart rejoyce, and my tongue was glad; moreover also my flesh shall rest in hope. *V. 27.* *Because thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy One to see corruption.* *V. 31.* He seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither did his flesh see corruption.

34. Q. *Wherein consisteth Christ's Exaltation?*

Christ's Exaltation consisteth in (q) his Rising again from the dead on the third day, (r) in ascending up into Heaven, (s) in sitting at the right hand of God the Father, (t) and in coming to judge the World at the last Day.

(q) *1 Cor. 15. 4.* And that he was buried, and that he rose again the third day according to the Scriptures. (r) *Mark 16. 19.* So then after the Lord had spoken to them, he was received up into Heaven and sat on the right hand of God. (s) *Ephes. 1. 20.* Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places. (t) *Acts 1. 11.* Which also said,

said, Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven. *Chap. 17. V. 31.* He hath appointed a day in the which he shall judge the World in Righteousness, by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

35. *Christ our Mediator wrought Redemption from that State of Sin, and Misery, into which we fell, and purchased a happy State of Life, and Salvation, for all to whom it is applied.*

36. Q. *How are we made partakers of the Redemption purchased by Christ?*

A. We are made partakers of the Redemption purchased by Christ, (u) by the effectual Application of it to us, (x) by his holy Spirit.

(u) *John 1. 11.* He came unto his own, and his own received him not. *V. 12.* but as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name. (x) *Tit. 3. 5.* Not by works of Righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and renewing of the holy Ghost. *V. 6.* Which he shed on us abundantly through Jesus Christ our Saviour.

37. Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The (holy) Spirit applieth to us the Redemption purchased by Christ, (y) by working Faith in us, and thereby (z) uniting us to Christ in our effectual Calling.

(y) *Ephes.*

(y) *Ephes. 1. 13.* In whom ye also trusted, after that ye heard the Word of Truth, the Gospel of your Salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of Promise. *V. 14.* Which is an earnest of our Inheritance, until the Redemption of the purchased possession, unto the praise of his glory. *John 6. 37.* All that the Father giveth me, shall come unto me; and him that cometh to me, I will in no wise cast out. *V. 39.* And this is the Fathers Will which hath sent me, that of all which he hath given, I should lose nothing, but should raise it again at the last day. *Ephes. 2. 8.* By Grace ye are saved through Faith, and that not of your selves, it is the Gift of God. (z) *Ephes. 3. 17.* That Christ may dwell in your hearts by Faith, that ye being rooted and grounded in love. *1 Cor. 1. 9.* God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

38. Q. *What is effectual Calling?*

A (Which) effectual Calling is the Work of God's Spirit (a),

whereby, convincing us of our Sin and Misery (b), inlightning our Minds in the Knowledge of Christ (c), and renewing our Wills (d), he doth perswade and enable us to embrace Jesus Christ, freely offered to us in the Gospel (e).

(a) *2 Tim. 1. 9.* Who hath saved us, and called us with an holy Calling, not according to our works, but according to his own purpose and Grace which was given us in Christ Jesus before the World began. *2 Thess. 2. 13.* But we are bound to give thanks always to God for you, Brethren, beloved of the Lord, because God hath from the beginning, chosen you to salvation through sanctification of the Spirit, and belief of the Truth. *V. 14.* Whereunto he hath called you by our Gospel, to the obtaining of the Glory of the Lord Jesus Christ. *John 16. 8.* And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. (b) *Acts 2. 37.* Now when they heard this, they were pricked in their hearts, and said unto Peter,

and to the rest of the Apostles, Men and Brethren, *what shall we do?* (c) *Acts* 26. 18. To open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by Faith that is in me. (d) *Ezek.* 36. 26. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you hearts of flesh. *V.* 27. And I will put my Spirit within you, and will cause you to walk in my statutes, and ye shall keep my judgments, and do them. (e) *John* 6. 44. No Man can come unto me, except the Father which hath sent me, draw him, and I will raise him up at the last day. *V.* 45. As it written in the Prophets, and they shall be all taught of God; every Man therefore that hath heard, and hath learned of the Father, cometh unto me. *Phil.* 2. 13. For it is God that worketh in you, both to will and to do of his good pleasure. *John* 7. 37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

39. They who are effectually called do receive and partake of many Benefits by Christ: Some in this Life, before they die; some at their Deaths, and some at the Resurrection, in the last day.

40. Q. What Benefits do they that are effectually called, partake of in this Life?

A. They that are effectually called, do in this life partake of (f) Justification, (g) Adoption, (h) Sanctification, and the several Benefits which in this Life do either accompany or flow from them.

(f) *Rom.* 8. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

(g) *Ephes.*

(g) *Ephes. 1. 5.* Having predestinated us unto the adoption of Children by Jesus Christ to himself, according to the good pleasure of his Will. (h) *1 Cor. 1. 30.* Of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

41. Q. What is Justification?

A. Justification is an Act of God's free Grace, wherein he pardoneth all our sins (i,) and accepteth us as righteous in his sight (k,) only for the Righteousness of Christ imputed to us (l,) and received by Faith alone (m.)

(i) *Rom. 3. 24.* Being justified freely by his grace, through the redemption that is in Jesus Christ, *V. 25.* Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Rom. 4. 6.* Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works; *V. 7.* Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. *V. 8.* Blessed is the man, to whom the Lord will not impute sin. (k) *2 Cor. 5. 19.* To wit, that God was, in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation. *V. 21.* For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (l) *Rom. 5. 17.* For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. *V. 18.* Therefore, as by the offence of one, judgment came upon all men unto condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. *V. 19.* As by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous. (m) *Gal. 2. 16.* Knowing that man is not justified by the works of

the Law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the law shall no flesh be justified. *Phil. 3. 9.* And be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

42. Q. What is Adoption?

A. Adoption is an Act of God's (n) free Grace, whereby we are received into the number, and have a right to all the privileges of the Sons of God (o.)

(n) 1 *Joh. 3. 1.* Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. (o) *Joh. 1. 12.* As many as received him, to them gave he power to become the sons of God, even to them that believe on his Name. *Rom. 8. 17.* And if children, then heirs of God, and joint-heirs with Christ, if so be we suffer with him, that we may be glorified also together.

43. Q. What is Sanctification?

A. Sanctification is the work of God's free Grace (p,) whereby we are renewed in the whole Man, after the Image of God (q;) and are enabled more and more to die unto Sin, and live unto Righteousness (r.)

(p) 2 *Theff. 2. 13.* God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the belief of the truth. (q) *Ephes. 5. 23.* And be renewed in the spirit of your mind. *V. 24.* And that ye put on that new Man, which after God, is created in righteousness,

and true holiness. (r) Rom. 6. 4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life. V. 6. Knowing this, that our old Man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the spirit.

44. Q. What are the Benefits which in this Life do accompany, or flow from Justification, Adoption and Sanctification. A. The Benefits which in this Life do accompany, or flow from Justification, Adoption and Sanctification, are, Assurance of

God's Love, Peace of Conscience (f,) Joy in the Holy Ghost (r,) Increase of Grace (u,) and Perseverance therein to the end (x.)

(f) Rom. 5. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. V. 2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. V. 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. (r) Rom. 14. 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. (u) Prov. 4. 18. The path of the just is as the shining light, that shineth more and more unto the perfect day. (x) 1 Job. 5. 13. These things have I written unto you that believe on the name of the Son of God; that you may know that ye have eternal life; and that ye may believe on the name of the Son of God. 1 Pet. 1. 5. Who are kept by the power of God, through faith unto salvation.